

Church Management

March 1960



Volume XXXVI

(See pages 42 and 43.)

Number 6

St. George's Catholic Church, Erie, Pennsylvania. Architects: Nelson, Goldberg and Heidt, Erie. Contractor: H. Platt Company, Erie.

Space provided: cruciform sanctuary with seating capacity of 1,000. *Structural framing:* glulam parabolic arches spaced at 15'-4". *Exterior walls:* brick, stone and art glass. *Interior walls:* oak paneling and exposed brick and stone. *Floors:* maroon and gray slate in aisles; hardened concrete finished

green under pews; white marble on elevated chancel and altar. *Lighting:* fluorescent cove lighting with incandescent fixture over the altar. *Heating:* copper radiant heat coils in floor. *Ventilation:* fully air conditioned. *Roof:* copper surface over blonde Tim-Deck. *Volume:* 42,300 cubic feet. *Cost:* \$1.23 per cubic foot.



The grand, sweeping scale imparted by parabolic arches of glued laminated timber provides the basis of this inspiring house of worship. Arches and Tim-Deck have a soft textured finish to maintain a pleasant, relaxed atmosphere.

TIMBER STRUCTURES, INC.

P. O. BOX 3782-Y, PORTLAND 8, OREGON

Division Offices in Ramsey, N. J.; Schiller Park, Illinois; Dallas, Texas
DISTRICT REPRESENTATIVES IN MAJOR CITIES THROUGHOUT THE UNITED STATES
Affiliated Company: TIMBER STRUCTURES, INC. OF CALIFORNIA, Richmond

Member A.I.T.C.
and Producers' Council



model TC-6
a compact
three manual
instrument

LIFETIME

In a few months Allen will observe the beginning of its third decade of church organ building. The constant quest for superior organ sound and mechanical excellence has resulted in an instrument that draws a receptive response from the "Organ World." Thousands of Allen Organs now serve in churches large and small throughout the country.

Research during the last several years has resulted in a new level of musical performance and mechanical stability for Allen. A concept known as SOLID STATE TONE GENERATION, eliminates all vacuum tubes in the tone developing circuits, offering instead LIFETIME components that will not wear out, even if subjected to heavy usage. Many models now in use can also be adapted to this system.

Our thanks to the electronic scientists who have developed the LIFETIME components that make this application possible. Allen enters this decade even better equipped to serve the "Organ World."

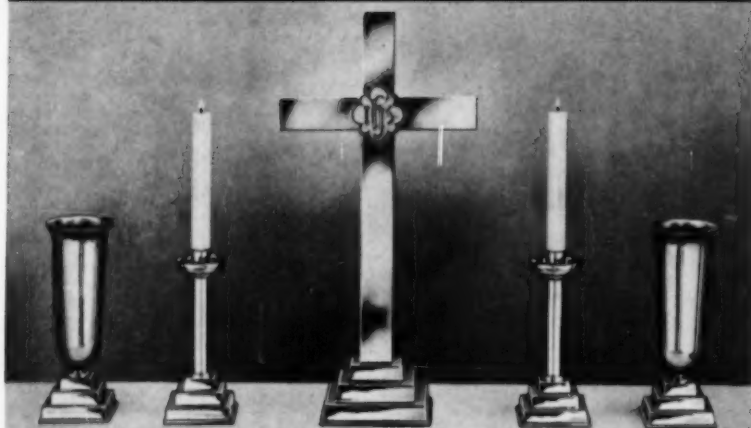


the most respected name in electronic organs

Allen organs

for further information write ALLEN ORGAN COMPANY, Dept. 1203, Macungie, Pa.

the ultimate in brass altar appointments



revell-ware

by Fleming H. Revell Company

*a new achievement in excellence
of design and quality*

Altar sets and hanging crosses in solid brass

- Featuring the much talked-about "Cross with the Third Dimension"
- Rich hand-polished luster protected by long-lasting baked-on enamel finish
- Unbreakable forged bases of three-step design



Offering plates in brass, chrome, silver plate and sterling

- Exclusive finishes withstand years of handling
- Replaceable pop-out pads available in maroon and green

Its unique and enduring beauty makes REVELL-WARE the perfect memorial gift, with or without engraving. Its design and variety of sizes make REVELL-WARE an integral part of the church, regardless of architecture or size.

For complete information about REVELL-WARE Altar Appointments, fill out this coupon today and mail to your supplier.

Gentlemen: Please send REVELL-WARE illustrated brochure and prices.

Name _____

Church _____

Address _____

City _____ Zone _____ State _____

They Say: What Say They? Let Them Say

WEAKENED BY USAGE

Dear Sir:

You selected a word weakened by usage for your lead editorial. I suggest "integrity" rather than "sincerity." Common usage has reduced the latter to the equivalent of "meaning well." I have heard too many fools, weaklings, and failures given the final damning praise—he is such a sincere man—to value sincerity as a commendation. To say of one that he is a man of integrity carries no implication other than of moral soundness.

Dayton T. Yoder
Arlington Heights, Illinois

LOCATION OF CHOIR

Dear Sir:

As chairman of the Music Commission of the Episcopal Diocese of Rhode Island, I should like to take violent exception to the letter of Ray Berry, editor of *The American Organist*. In criticizing a new church in Niles, Ohio, Mr. Berry suggests that it is better to have the choir sit immediately in front of the organ pipes than across the chancel from the organ. Such a situation as Mr. Berry suggests is an unhappy one. The basses and tenors will have the blast of the reeds and diapasons beating against their eardrums. Escaping wind from the chest will contribute to the arthritic condition of the altos. The church in Niles, Ohio, is obviously preferable, for the choir is not too near the organ pipes. The organist in such a situation can play full organ without offending the singers. He will also train the choir to sing confidently as a harmonic whole and not with the organ as a musical crutch. Back in the 1930's it was a trick of organists to drown out the singers in a flood of tubby eight-foot tone when the choir members, seated directly in front of the instrument, didn't know their notes. It is now considered to be honest to let the choir omit their anthem if they don't know what they are doing. The organ is not then needed as a musical crutch.

George E. Condit
Central Falls, Rhode Island

REPRINTS OF FUNERAL ARTICLE

Dear Sir:

I wonder if there are any plans to re-

Church Management: March 1960

Church Management

Published monthly at 1900 Euclid Avenue, Cleveland 15, Ohio. Second class postage paid at Cleveland, Ohio, and at additional mailing office.

Editorial Advisory Board

William H. Leach, Editor. L. Wilson Kilgore, Minister, Lakewood Presbyterian Church, Lakewood, Ohio. C. Waymon Parsons, Heights Christian Church, Cleveland, Ohio. Harold Cooke Phillips, Pastor Emeritus, First Baptist Church of Greater Cleveland. Beverly Dandridge Tucker, Ret'd. Bishop of Ohio (Protestant Episcopal).

Production Staff

Editor and Publisher: William H. Leach
General Manager: Paul R. Roehm
Editorial Assistant: Elizabeth B. Elmer
Director, Circulation: Minnie Jewell Freely
Director, Readers' Service: Milo K. Wilford

Offices

Editorial, Main Advertising, Business and Subscription Offices: 1900 Euclid Avenue, Cleveland 15, Ohio. Phone MAin 1-9199.

Regional

Advertising Offices

Cleveland: Arthur J. Atherton, 8297 Mapleway Drive, Cleveland 38, Ohio. ADams 5-3435.
Boston: Clarence L. Morton, 294 Washington Street, Boston 8, Massachusetts. LBerty 2-8538.
Los Angeles: Muriel Wanamaker, 635 South Kenmore Avenue, Los Angeles 5, California. DUinkirk 7-7175.
New York: Porter Wylie & Co., 114 East 13th Street, New York 3, New York. GRamercy 5-3581.
Chicago: MacIntyre, Simpson & Woods, 75 East Wacker Drive, Chicago 1, Illinois. CEntal 6-1715. (This office is for Missouri and Iowa only. The representative for the Chicago area is Arthur J. Atherton, listed above.)

Subscription Rate

Price per copy, 35c except for the July issue which is \$1.00. United States, one year \$3.50, two years \$6.00, three years \$8.00. Canada, one year \$4.00, two years \$7.00. Foreign, one year \$5.00, two years \$8.00.

Change of Address

Always give both old and new addresses when requesting change for mailing. If possible, enclose the address label from the latest magazine.

Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

Copyright 1960 by Church Management, Inc.
Printed by the Graessle-Mercer Company, Seymour, Indiana.

Circulation Audited and Verified by



VERIFIED AUDIT CIRCULATION
COMPANY

Contents

MARCH 1960

Volume XXXVI

Number Six

SEASONAL

Easter in Kodachrome—Richard A. Uzzel	24
A Thrill-Seeking Crowd—Paul G. Hansen	33
An Impressive Prayer Vigil—J. Lester McGee	55

THEOLOGY

The Meaning of Mariolatry—Albert E. Suthers	14
---	----

HOMILETICS

Priming the Preacher's Pump—David A. MacLennan	46
The Advantage of Disadvantages—David A. MacLennan	68

ADMINISTRATION

Disintegration or Integration?—Leif R. Larson	20
More Workers Needed—Richard K. Morton	37
New Products for Churches	72

OF GENERAL INTEREST

Milwaukee Church Has a Face Lift	21
Constructive Self-Help	22
Important Dates for Church Administrators	38
Church of the Brethren Offices, Elgin, Illinois	cover, 42
Frank Lloyd Wright Designed "Traveling Mount Sinai"	44
Heat Pump Air Conditioning	52
Faceted-Glass-in-Cement Windows Featured	70

THE MINISTER

Someone Should Write a Book—Donald T. Kauffman	16
Cartoon	18
The Funeral the Customer Wants—Hamish Lowry	26
Parsonage Utilities Are Tax-Free—Glenn D. Everett	29
The Best That Money Could Buy—Horace G. Smith	40
Ministers' Vacation Exchange	57

THE MINISTER'S WIFE

Biff! Bang! Boom!—Margaret Ratcliffe	71
--	----

EDITORIALS

Sunday School—a Gimmick?	10
Tax Information Service	10
Interfaith Burial	12
Drew Seminary Protests	12
Twenty-five Years Ago	45

QUOTABLE VERSE

Grieve Not—Ona Roberts Wright	45
-------------------------------------	----

QUOTABLE PROSE

Religion and Man's Quest	56
--------------------------------	----

BOOKS FOR MARCH

Dr. MacLennan's Selections	51, 53
Reviews of Current Books	60, 61, 62, 63, 64, 65, 66, 67

READERS' COMMENTS

They Say; What Say They? Let Them Say	6, 8
---	------

INDICES

Classified for Sale and Exchange	74
Advertisers' Index	76

....not just duplicating
but ...quality office printing !



Gestetner SERIES 300

**Printing Press Features
Produce Printing Press Results**

The world's largest manufacturer of duplicators has successfully combined the simple, economical stencil duplicating process with the principles of the printing press—making possible results which you will compare, favorably, with the work you once bought from outside professional services. Your office girl operates the Gestetner and won't get a finger smudged in the process. Color changes are lightning-fast and simple, offering a rain-bow range variety of 17 different colors. Gestetner costs no more to own and operate than the old-fashioned mimeo.

Some of the great Technological Improvements Over the Old Mimeo Process

Inking is automatic, using printer's style paste ink, distributed by oscillating rollers to solid twin cylinders. Prints edge-to-edge on letter size paper. Full ream in one loading, up to 10" x 15" paper, with automatic joggers to evenly stack printed sheets.

Make Your Own Stencils ... Automatically...by

electronics

CLIPPINGS • DRAWINGS •
BULLETINS • FORMS • TYPING •
LETTERHEADS • CHARTS •
PHOTOS •



Simply place your original copy—yes, paste-up layouts, too—around one cylinder and a blank stencil around the other. Turn the switch—that's all. In minutes you'll have a faithful reproduction on a stencil ready to run off.

GESTETNER CORPORATION

216 Lake Avenue, Dept. 31 Yonkers, New York

Send descriptive literature and specimens.

NAME _____
ADDRESS _____
COMPANY _____
CITY _____ STATE _____

print the article "Let's Be Sensible About Funerals" by Dr. Roy Pearson in the January issue of *Church Management*.^{*} This would be an excellent article to reprint into an inexpensive leaflet for wide distribution among the churches.

If you were to reprint it, I am sure I could use many copies.

Raymond H. Ciffin
Minneapolis, Minnesota

Dear Sir:

With regard to the article by Roy Pearson in the January issue of *Church Management*, let me say, "My sentiments exactly!"

Norman S. Ream
Wauwatosa, Wisconsin

WORD OF THANKS

Dear Sir:

We are indebted to you for your reply to our recent request for information. We have been overwhelmed with the volume of material which has come to us and on which we have been sent references.

The contents of your own book appear interesting, and we hope to avail ourselves of perusal of same at the Cambridge library.

Of possible interest to you is the fact that Father Ryan of *Catholic Digest* referred us to you when he replied, "Your request is beyond us."

Albert D. Ehrenfried
Concord, Massachusetts

NEW IDEA NOT NEW

Dear Sir:

"A New Fund-Raising Idea" by Joseph Arkin (January 1960 issue) has the flavor of an advertisement and sounds like a promotional release from life insurance companies.

If a person could know he was going to die within a few years, this would be a wonderful way to create and pass on part of a man's estate to his church. However, statistics show that more people live than die during the first sixty-five years of life. For those people who live, cash values of life policies at a time when they want to discontinue premium payments are not very attractive. Even the paid-up values may not compare favorably with the wealth an average individual can accumulate through other methods of savings and investment.

Merrill S. Moline
Minneapolis, Minnesota

^{*}Reprints are available. Twenty-five or less, 10c each; more than twenty-five, 6c each.

Also, reprints of Dr. Dirlam's are in the January issue entitled, "The Role of the Church Architect," are available at the same price.

Church Management; March 1960



Where does the solicitation of financial support end and begging begin? What makes people feel good about giving to some causes . . . yet feel dollarred to death when approached by others? Knowing the answer can mean the difference between success or failure to meet your financial needs. It is also one of the reasons why so many churches and church related colleges and hospitals have called on the American City Bureau to help them raise money. There is no reason for your church to have to beg. Good fund-raising is never begging, but an organized and well-directed professional operation. If your church needs money, it will pay you to invite us to a cost-free exploratory conference. Write to 3520 Prudential Plaza, Chicago 1, Ill. Offices also in New York and Sacramento.

American City Bureau
fund-raising is our business



THE PROFESSIONAL JOURNAL OF THE CHURCHES

Sunday School--a Gimmick?

Mr. Arland Dirlam, a church architect from Boston, Massachusetts, has recently returned from a series of conferences on church architecture which were held in England, France, Switzerland, Holland, and Germany. He found very little indication that the churches of these countries are ready for the multi-unit local church building program which is now a natural part of local church administration in the United States.

It was in England that one of the conferees raised a question which most Americans, I think, will instantly contest. When the matter of educational buildings was discussed, this man asked: "Is it not a fact that the emphasis on Sunday schools in America is just a gimmick to get more parents to attend the church services?"

The question shows an amazing lack of understanding of the operation of churches in a nation based on the concept of separation of church and state. But it does serve a good purpose in bringing to focus the real purpose of the church Sunday school in our land.

A number of factors combine to make good religious education a most vital part of the programs of our churches.

First, of course, is the fact that the law of the land provides for separation of church and state. There shall be no establishment of religion. During the early days of our republic the violation of this principle was tolerated. The United States in those years was predominantly Protestant in faith. The reading of the Scriptures in public schools was taken as a matter of course. Public school teachers were found on the teaching staffs of many churches. Pioneer churches often held their services in public schools.

The population complexion of the United States has changed. Our towns and cities today are filled with people of many religions, including several classifications of Christians. It becomes increasingly obvious that the question of partiality in the use of school buildings should arise. A more strict interpretation of the constitutional provision is to be expected. The teaching of morality certainly has a place in public schools and is permitted and encouraged, but

to present religious courses which are partisan cannot be permitted.

A second very strong factor is the changing of family life in our land. With more and more members of the family joining the wage-earning classes, the difficulty in supplying any religious training in the home is enhanced. There is no "Cotter's Saturday Night" in the American home. The newer educational programs promoted by several of the denominations, which require considerable homework, have not found an overabundance of family cooperation.

If the children of the United States are to have any training in religious doctrine, it is going to be found in the schools, Sunday and weekday, set up by the local churches. Some bodies such as the Roman Catholics, the Missouri Synod Lutherans, and the Seventh-day Adventists do have weekday schools. Most Protestant denominations do not. Their main opportunities for teaching religion to children are found in the church service, the communicant or confirmation class, and the Sunday school.

The church Sunday school, then, is not a gimmick; it is a necessity. How great a necessity depends upon your conviction of how necessary it is that this nation shall have a Christian conscience. For Protestants it is a question of life or death, of our future existence. The money placed into church schools and church school buildings will determine in a large degree whether or not our Protestant faith will survive in the coming generations.

A gimmick to get parents to church service? No. It is a plan to preserve the faith of our fathers. Is it too much to pray that all of our Christian people may get this point clear and urge on their churches the best church Sunday schools possible?

Tax Information Service

Our Washington correspondent, Glenn D. Everett, has been rendering superb service to the readers of *Church Management* during the past few years. Because he has immediate contact with the offices of the Department of Internal Revenue, and because he has had much professional experience in interviewing

The revolution in dictation starts with Stenorette®



Fully Transistorized Stenorette-T with either dictating or transcribing accessories—only

\$199.50

Junk costly cylinders—and one-shot belts and discs

One re-usable Stenorette Tape outlasts thousands of these relics

Why put up with time-consuming dictating methods? Talk on tape—the modern way—with a Stenorette-T.

Stenorette-T is fully transistorized for instant use—the fastest, easiest machine you can use. No frantic fingering. No embarrassing mistakes. One-button “mike-center” control lets you dictate, backspace, review . . . and, if you say it wrong, erase as you say it again *right!*

Your secretary transcribes faster too. No pre-listening for errors. There are none. She types it right the first time. Automatic Voice Control gives her uniform play-back at all times. No sudden shouts or whispers!

You get big mileage out of Stenorette magnetic tape. Each reel or magazine gives you up to 45 minutes of continuous dictation . . . and you use it over and over again.

And, remember, a complete Stenorette system—fully coordinated for both dictating and transcribing with desk models for your office, portables in the field—costs you half that of other systems.

No other machine compares in cost, quality or features. Ask for a revealing 15-minute demonstration (and free trial in your own office) . . . the quickest way to learn all the facts about *the revolution in dictation that starts with a Stenorette.*



Stenorette®

COMPANION

Battery-powered

Portable. Fully trans-

istorized. 45 min. reel.

Fully compatible with

desk-model Stenorette.

\$199.50

Only

DeJUR-AMSCO Corporation, Business Equipment Div., Northern Blvd. at 45th St., Long Island City 1, N. Y.

Send booklet about the revolution in dictation ☐

Have your representative call for a demonstration ☐

Name _____ Title _____

6 Company _____

0 Address _____

5 _____

3 City _____ Zone _____ State _____



Stenorette®

—more DeJur-Grundig Stenorettes are sold in the United States than all other magnetic dictating machines combined.

Church Management: March 1960

government officials, he has been able to untangle for our readers many of the snares in the procedures affecting clergymen. One evidence of this is that in several instances our readers have had information on a new ruling before it has reached the regional offices.

Mr. Everett's persistence in taking the wraps off some confusing situations has not always been pleasing to those in power. Recently a reader inquired about the tax exemption on a garage used in his pastoral services where the church did not provide one. Mr. Everett presented the case of a hypothetical clergyman who was seeking information regarding tax exemption. We hoped we might have the answer to the question in time for publication in this issue.

The reply of the Department of Internal Revenue is that they will not give a judgment on a hypothetical case. Our advice to ministers who face a situation like this is that they present their own situation to the department, basing it on actual facts. As citizens they are entitled to this information. The letters should be specific and detailed, and communications should be addressed to the Office of Information, U. S. Internal Revenue Service, Washington, D.C.

We shall be glad to have information forwarded to us so that we can help others to get the facts clear regarding some of these marginal tax exemptions. In suggesting this we are assuming that every reader is willing to pay the income taxes which the law requires but is also anxious to take advantage of legal exemptions. Who isn't?

Interfaith Burial

A few weeks ago Cleveland lost one of its outstanding citizens. He was Mr. Spencer D. Irwin, foreign correspondent of the *Cleveland Plain Dealer*. We have at times used his material in *Church Management*. Spencer had served many years in Cleveland and had touched many facets of the city's life. He was a strong supporter of Israeli in his editorial contributions. His lectures were not alone on foreign policy but included as a subject the Dead Sea scrolls, of which he was a very thorough scholar. He was closely associated with the editor of *Church Management* in the promotion of the Spiritual Frontiers Fellowship. For his worship experiences he visited many churches, but probably most frequently a Friends church near his home.

His loss immediately suggested an interfaith burial, and such was planned. Though not a communicant of the Protestant Episcopal Church, Emmanuel Episcopal Church was made available for the service. A former rector, Laurence H. Blackburn, came from New Mexico to officiate. For years Dr. Blackburn had conducted a healing service on Sunday afternoons. Spencer had been an appreciative worshiper at those services.

Because of his interest in Judaism, it was thought that this faith should have a part in the service. Rabbi Abba Hillel Silver of The Temple, a spiritual leader of international reputation, was selected for the address.

The service opened with the traditional Episcopal liturgy, but the organ music represented many faiths. The selections included "Dear Lord and Father of Mankind," "In the Hour of Trial," "Where Cross the Crowded Ways of Life," "Now the Day Is Over," "Lead Kindly Light," "For All the Saints Who from Their Labors Rest," "Beneath the Cross of Jesus," "Sun of My Soul," "Jerusalem the Golden," and "O God, Our Help in Ages Past."

A Jewish cantor, Saul Meisels, also a friend of Spencer's, sang two solos. One was "The Lord Is My Shepherd," an arrangement of the Twenty-third Psalm by Heinrich Schalit. Schalit is a German refugee now residing in Denver, Colorado.

The second was "Grant Us Peace," by Herbert Fromm. This is based on a Hebrew prayer which finishes the silent devotions each day and is called *Sim Shalom*. This selection is not a prayer of the Jewish burial service but was used in recognition of Mr. Irwin's interest in world peace.

While the first part of the service had the dignity and beauty of the Episcopal ritual with all of its symbolic vestments, Rabbi Silver sat in the chancel in business dress. At the time designated he moved to the pulpit for his eulogy. He eloquently portrayed the humility and simplicity of the deceased and offset these by mentioning his great contributions to society.

For the benediction the service was returned to the Christian faith.

All together it was a most impressive blending of the two faiths represented. It truthfully did represent a community where Jew and Christian live in cooperation and harmony, and share in the grief when the city says goodbye to a good man.

Yet as one who has known Spencer Irwin rather intimately, I had the feeling that if his spirit was present at this great and noble service, he probably was smiling and trying to say, "Good heavens, Bill, all of this show for me! How come?"

Drew Seminary Protests

While The Methodist Church through its various agencies has many times declared its belief in racial integration, it has continued a separate jurisdiction for Negro churches. Liberals in the church have been embarrassed by this inconsistency and have urged a genuine, and total, integration for the churches of the denomination. These men have rightly been resentful of a report by the Commission to Study and Recommend Action Concerning the Jurisdictional System. The faculty of Drew Theological Seminary, (turn to page 45)



**This one shines
where the traffic's
heaviest**

SIMONIZ Heavy-Duty FLOOR WAX

Guaranteed unexcelled performance. Pure wax base takes the toughest pounding and traffic conditions—comes back for more. Outstanding in all the characteristics you want in a self-polishing, buffable wax for all floors. Acclaimed by increasing thousands who demand professional quality, sensibly priced. Try it yourself.

Available in 1-, 5-, 30- and 55-gallon sizes. Order from your Simoniz Commercial Products Distributor or mail the coupon today!

SIMONIZ®

FOR LONG WEAR—LESS CARE

Heavy-Duty Floor Wax • Non-Scuff Floor Finish • Super Anti-Slip Floor Finish • Triple "A" Paste Floor Wax • Heavy-Duty Vinyl Sponge • All-Purpose Concentrate Floor Cleaner • HiLite Furniture Polish



Simoniz Company (Commercial Products Division —CM-3)
2100 Indiana Avenue, Chicago 16, Illinois

- ☐ Without obligation, please send details on Simoniz Heavy-Duty Floor Wax.
☐ Please send name of nearest Simoniz Distributor.

Name

Firm Name

Street Address

City State

The Meaning of Mariolatry

Albert E. Suthers

If the sixteenth century, which saw the fragmentation of the medieval church, can be called a century of schism second only to the era of the great disputations which split the earlier church, the twentieth century might well go down in history as the ecumenical age. *Ut omnes unum sint*. Never has there been such a spirit of concord, or at least more determined and dedicated efforts in that direction, among formerly dissident bodies as during the past forty years. Nor is this conciliatory movement wholly a Protestant phenomenon. We now hear Rome speaking the same language, as though she is not content to be a spectator of the game any longer but a participant, albeit not cooperatively but as one who would carry the ball. To what extent integration will be achieved among her own followers (it does not matter what an organization is—whether church, state, labor union—centrifugal forces within it are always present), it is not for an outsider to say; but her recent reference to mutual veneration of the Virgin as a point of similarity between Roman dogma and Greek Orthodoxy indicates a more far-reaching purpose. The outcome of this no one can foresee, but it may be confidently predicated that jurisdictional primacy is a price Rome will not pay.

Contemporary with these movements toward a fuller fellowship within the larger family of Protestant bodies and Rome's recent gesture toward the Eastern Church are efforts being put forth by certain Protestant and Catholic leaders to reduce long-standing tensions and distrust. Regrettably, the difficulty grows. Rome, with that sublime self-confidence so characteristic of her, has been fashioning her faith along increasingly divergent lines by the promulgation of dogma upon dogma, to the stultification of the best efforts of those working for reconciliation. If the promulgation of the dogma of papal infallibility nearly a century ago could provoke deep resentment among her own scholars and hierarchy, could the



REUNION

In view of the interest created by the appeal of Pope John for a new consideration of Christian reunion, *Church Management* is publishing two articles.

This first one, "The Meaning of Mariolatry," has been written by Dr. Albert E. Suthers, for thirty-five years on the faculty of Ohio Wesleyan University as professor of Asiatic history and religions. He is now professor emeritus.

The second, which will appear next month, is "The Genius of Evangelical Protestantism," by Mario Colacci.

Dr. Colacci, a former Roman Catholic who was trained at the Pontifical Roman Major Seminary at the Lateran in Rome, is now associate professor of New Testament Greek and Latin at Augsburg College and Theological Seminary, Minneapolis, and assistant professor of New Testament Greek at Luther Theological Seminary, St. Paul.

dogmatic extravaganza toward Mary which we have witnessed since then affect Protestants less? It is this theme I wish to discuss, for since it has become

the "critical central dogma" of the church, it is a challenge to the Christian faith.

The theme is pertinent to the times. Marian pilgrimages; ostentatious congresses; the gratuitous consecration to Mary of entire nations;* the apportionment of time to her: "Our century glories with good right in being the century of Mary," with the year 1954 as the Year of Mary—all increasingly accentuate it, not to mention the less obtrusive but steady growth of wayside shrines, which, one must admit, are more wholesome than the vulgar, ubiquitous billboards. Here, indeed, is a kingdom that cometh not without observation.

The question, then, is, What should be the proper attitude of a Christian toward the mother of Jesus? Wrote Father Weigel, a much respected Jesuit scholar, recently: "Whether we like it or not, Protestants and Catholics are inevitably related to each other by the concept of opposition." If we address ourselves to this important concept, it is not because of any "nervousness" arising out of a changing political scene, as some have said, but because to the Protestant truth is at stake, and to him that means the Christian religion. Any rival loyalty to Christ; any slurring over of his ethical demands, parceling out of his authority, theft of his merits; any diminution of the fullness of his soteriological significance, touches the intelligent Protestant to the quick. This does not imply hostility on his part to Mary, for whom, on the contrary, he has a profound respect as the divinely chosen human parent of our Lord.

The Protestant's outlook is biblical; he approaches the issue, not from an institutional but a scriptural standpoint. He asks, "What does Scripture say to this?" If to him this is important, it is formulated, not by hearsay or tradition, apocrypha or oracle, but by Scripture, reaffirmed by conscience, reason, and experience.

*"Our Lady of Europe," a colossal statue, has just been erected on a peak of the Italian Alps. Is "Our Lady of America" about to follow?

Of Mary, the earliest Gospel, Mark, says nothing—nothing, that is, on which to hang the Roman theory. Not even in the relatively late Gospel of St. Luke do we find language susceptible to the argument. True, Mary is represented in it as being told by the heavenly visitant that she is "highly favored," also that "the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee." But through it all she is consistently subservient, consistently human, consistently humble, in her gratitude "to God my Savior" for deigning to observe "the low estate of his handmaiden." She pits the might and mercy of God against her own undeserved and unexpected recognition and bows in self-abasement—a model of maidenly modesty but consistently natural.

There is, however, a phrase in that inspired paean of praise, the *Magnificat*, which if one is not too serious might serve as a cultic crumb. "From henceforth all generations shall call me blessed." "Blessed"—we need not trim the word to suit the argument. Why shouldn't she be so considered by Catholic and by Protestant? But it is one thing to accord her the reverence due to a virtuous woman whom God in his wisdom had singularly touched; it is another to render her the ultra-dulia homage due only divinity. Between that and biblical teaching a gulf is fixed as wide as between eroticism and ethics.

As for St. Paul, beyond the expression "born of a woman" (Galatians 4:4) there is not a word, still less a trace, of adoration. And that is all the more remarkable since he extended the category of deity to Jesus—not, however, as God supreme, but as the Son of God.

And John? The church cannot rely on him for support. We cannot read into his few references to her, late though his Gospel be, any implication that Mary was divine, still less a mother to pity Christians and help them in their approach to Christ. And of all the New Testament authors, he was the writer who by reason of his mystical nature and love of symbolism might have been expected to relent in the direction of Roman thought. Consistent with the picture given us by St. Mark and St. Luke, the Virgin plays throughout a decidedly subservient role, invariably deferring to her Son. Surely "the greater glory doth dim the less."

In the apostolic age Mary drops completely out of sight. Nor is there anything in the language of the Fathers of the first three centuries to suggest that

she was anything more than a humble peasant. Early liturgies also omit reference to her, as do noncanonical New Testament writings like *Didache* and *The Shepherd of Hermas*. This is significant indeed if the theory be true, as some have maintained, that the author of the latter was none other than a brother of a second-century pope. As a matter of fact, the accepted position of most of the great ecclesiastics of the first four centuries was that Mary's nature corresponded to our own and her salvation, like ours, depended upon her faith in Christ.

It is rarely possible to trace in detail the apotheosis of any mortal; it is like checking the moment of dawn or the degrees of falling night. And it is unnecessary. In the church's formative creedal years the cult was probably taking shape in private, perhaps as prayer *for*, then prayer *to*. The line between the two is easily crossed. That the first church in the Virgin's honor of which we have any record should have been at Ephesus is not surprising, for the city had long been a center of Cybele worship (*Magna Mater Deorum*). By the fifth century the city had become a stronghold of devotion to the Madonna, so that, like St. Paul some centuries before, "the man who would have dared in Ephesus to contest with Mary the title of Mother of God would have been considered not only a blasphemer but an enemy of the city."¹ From that time on, the glorification of the Virgin picked up momentum, first in the East, stimulated by the monastic emphasis on the contaminating character of every fleshly indulgence, and later in the West—"Co-Redemptress with Christ." No wonder that Mohammed (seventh century) believed that to the Christians the Virgin was the Third Person of the Trinity! From what he saw and heard, what other inference was possible? More historical insight to his prophetic mind might have suggested the Second Person of a Quaternity. Rome now had fallen heir to the hagiolatry of Greece, Phrygia, etc., with their penchant for female deities and miraculous virginal origins. For it was in the Mediterranean world that the church was nurtured, the world of Diana, Athena, Cybele, and Isis; and some of the encomiums directed to the Virgin by the devout today would have been very pleasing to an Egyptian or Phrygian ear two thousand years ago.

A cult has to do with the externals of a religion. Therefore we very naturally

witness an "improved" liturgy and festivals nucleating around the deity. For long, however, the church vacillated in judgment and consent. Finally "pious opinion," *pia sententia* ("it has long been the feeling of the faithful"), was triumphant, and the long period of unstable equilibrium drew to a close. Up from humanity's level Mary ascends, through sinlessness at birth to sinlessness in conception, to be further safeguarded by being herself virginally conceived, and so on to the consummation—her present celestial estate. In place of a natural and obscure death we are offered one apocryphally, apostolically witnessed, and a resurrection that has culminated in our own day in the affirmation of her bodily ascension and the assumption of partnership in man's redemption. On this the church is adamant: The dogma of the incorruptibility of her body (in flat contradiction to St. Paul, 1 Corinthians 15:36-44) no Catholic may reject without jeopardizing his immortal welfare.

And so the simple woman who bore our Savior has ceased to be the lovable woman of hearth and home who steals our sympathy in the temple, at Cana, or before the cross, for the alchemy of the church has transmuted her into a "most holy, stainless, blessed," privileged paragon meriting prostrations and prayers. More pertinent sentiment could hardly be expressed than the words a protesting German Catholic jurist of the seventeenth century put on the lips of Mary:

Do not put me parallel with God or Christ . . . The praises that come to me for my own sake are vain . . . Take heed that your *dulia* does not sink into *latria*, breaking the commandment, "Worship God only." . . . Was I perhaps crucified for you? Then do not call me savior and co-redemptress . . . Do not honor me as if God were not enough for you. If you love God you have no need of anything . . . Blessed is he who, like the apostles, wants to know nothing but Christ and him crucified!²

St. Paul put it more tersely: "O foolish Galatians, who hath bewitched you?"

If truth were not involved, it would seem unkind to comment so candidly upon a cult so artless, for it seems to engender so often in those who profess

¹Giovanni Miegge, "The Virgin Mary" (The Westminster Press), page 59.

²Ibid., page 145.

(turn to page 23)

Someone Should Write a Book

Donald T. Kauffman*

For thirty years A. Cressy Morrison, technical advisor to Union Carbide and Carbon Corporation, was amazed by such things as meteors. Every day in the year millions of them flash from the depths of space into the atmosphere of the earth, there becoming white-hot fireballs. If the air were any thinner they would set millions of fires. It is just dense enough to burn up most of them before they can strike.

Scientist Morrison pondered the height of the tides, the uncanny instincts of wasps and eels, the wisdom in nature's intricate system of checks and balances. Everywhere he found evidences of a designing Hand.

Gradually the conviction dawned: *Someone should write a book about this.* After presenting the idea to his pastor, Norman Vincent Peale, he felt encouraged to begin. Six months later the job was finished. He entitled the result *Man Does Not Stand Alone* as an answer to Julian Huxley's skeptical treatise, *Man Stands Alone*.

One publisher after another hesitated to handle this novel approach to science and religion. The Fleming H. Revell Company, which finally contracted for its publication, sold less than two thousand copies in two years—a spectacularly disappointing and unprofitable result.

Then *Reader's Digest* printed a condensed version under the title "Seven Reasons Why a Scientist Believes in God," and suddenly everybody began "discovering" *Man Does Not Stand Alone*. Orders poured in from all over the world until a hundred thousand copies were sold. A Moslem authority added footnotes to an Arabic edition supporting the book's arguments from the Koran. Praise for *Man Does Not Stand Alone* came from Mohammedans

and Mormons, Roman Catholics and Jews, conservative Protestants and liberal Protestants, scientists, business men, missionaries, students—all kinds of people whose faith was strengthened by this modern summing up of the scientific evidence for God.

Why is it that every so often a book meets with such widespread approval? No one can be sure. The ten thousand books that go out of print every year are evidence of ten thousand wrong guesses by publishers as to what people will buy—or would many of these volumes too have "caught on" under the right circumstances?

Illuminating Experience

The writer hazards the opinion that several ingredients are necessary to a book that inspires and endures. One important element is an illuminating experience.

Robin Elizabeth Rogers, with her blue eyes and golden hair, seemed like an angel straight from heaven when she entered the family of Dale and Roy Rogers. But she was never healthy, and at the age of two she died. Such an experience might be expected to destroy a parent's faith. To Dale and Roy it meant entering the fellowship of those who, as the Epistle to the Hebrews puts it, "have entertained angels unawares." Black tragedy, transformed by Christian faith, brought forth the little book that has restored comfort to the distraught and bereaved, and has inspired half a million readers—*Angel Unaware*.

Hannah Whitall Smith also lost a baby daughter, but the experience that had the deepest effect on her life happened nine years later. Cut off from her friends and constantly searching for more light in Millville, New Jersey, she discovered a small group of Wesleyan Methodists to whom Christ was a living

Presence in a way she envied. Through them was brought home to her the meaning of the Savior's words, "Without me ye can do nothing." She began to trust him for her daily needs and discovered "he does it all."

"I could not keep such glorious news to myself," she said. A number of books were the result: *Living in the Sunshine*, *Every Day Religion*, *The Christian's Secret of a Happy Life*. The latter is still widely read after seventy years; over two million copies have been published.

Sound Preparation

Another thing a good book requires is sound preparation. Lewis Wallace was fascinated from childhood by the Christmas story of the star of Bethlehem. He wondered how the star moved, and how it guided the Wise Men: Did it talk? After becoming a general in the Civil War and a lawyer, he had a discussion with some friends which suddenly brought him to the realization that he wasn't sure what he believed. That night he took a long walk, thinking about God and eternity, and resolved to find out for himself the real facts about Jesus Christ. For seven years he made intensive investigations of the life and times of the Lord. Then he wrote the novel *Ben-Hur*.

"Long before I was through with my book," Lew Wallace reported, "I became a believer in God and Christ." The facts convinced him. If he hadn't worked so hard to get the facts—he traveled by frontier transportation from New Mexico to Washington, D.C., and Boston just to learn how the oars were arranged on a trireme—he might neither have found a faith nor made such an impression with *Ben-Hur*. It has been translated into more than twenty languages, and seven different editions are currently in print in the United States alone.

*Editor, Fleming H. Revell Company, Westwood, New Jersey.

SAVE BIG MONEY

on auxiliary seating
WITH
Clarín Folding Chairs
GUARANTEED 10 FULL YEARS!

Throughout the country, schools, hospitals, churches and business have discovered new dimensions in efficient seating with Clarín folding chairs. Shown is one of our multi-purpose, adjustable Tablet Arm units designed for desk work, music room and normal classroom seating or for conferences, sales meetings, church board groups, etc. Upholstery and finishes in a variety of colors. Over 100 different models.

Folds
to less
than
3 inches

Model
3417-GOTA

Let us show how one Clarín Chair can serve three purposes and solve all your seating problems.

Write
... or mail
coupon

CLARIN MFG. CO., 4640 W. Harrison, Dept. 7 Chicago 44, Ill.

Without obligation, send complete information on Clarín Auxiliary Seating.

Firm Name _____

Street Address _____

City _____ Zone _____ State _____

Individual's Name _____

Pioneers in Auxiliary Seating. Est. 1925

TA

CLARIN Manufacturing Co., 4640 W. Harrison, Chicago 44, Ill.

Henry Van Dyke, grieving over the loss of his father, got *The Story of the Other Wise Man* one restless night in a waking dream. But he read nine volumes on ancient travel in three languages and traveled into the deserts near Egypt to be able accurately to describe only part of the story. This meticulous craftsman rewrote parts of the book nine or ten times before he was satisfied with the result.

Fulfillment of Need

A third indispensable element in a worthwhile book is fulfillment of need. Several recent books, like *Angel Unaware*, have come straight out of tragedy: *A Man Called Peter* and *To Live Again* by Catherine Marshall, and *Through Gates of Splendor and Shadow of the Almighty* by Betty Elliott. The immediate occasion for all these books is the universal experience of the sudden, inexplicable loss of someone very close. The writers show the splendor of the grace of God and the triumph of Christ over death and separation. The widespread interest in such books indicates that they speak with assurance to one of the deepest human needs.

As a "preacher's kid," the writer lived in some very humble parsonages, sometimes with plumbing and other similar conveniences, sometimes without. Meat was not very commonplace on our table, and everyone in the family wore someone else's castoff clothing at one time or another. You would not have considered us rich.

But we were rich in many things, not the least of which were good books. Among my treasured memories are a first-hand acquaintance, through the unreplicable experience of reading books, with Robinson Crusoe . . . the Swiss Family Robinson . . . Uncle Tom and his cabin . . . David Copperfield. At an early age I came to love the dog stories of Albert Payson Terhune, the nature books of Ernest Thompson Seton, the novels of Sir Walter Scott which made ancient history so real.

Not all the books in our home were masterpieces, but they gave me a heritage which cannot be replaced by television.

What books should be written for our time? This question was discussed at a religious writers' conference. It was agreed that one rewarding book would be an honest spiritual autobiography recording the actual events in the life and growth of the soul.



* THIS IS LOTS WORSE THAN PREPARING THE SUNDAY SERMON—AND, WHAT'S MORE, IT COSTS MONEY! *

FROM "DATELINE," APRIL 1959

Another book that might have important values for today would be a treatment of Christian faith in relation to the space age. C. S. Lewis has written several popular novels, stories, and articles presenting some of the challenges which might face us if there should be intelligent life on other planets. The writers of the New Testament gloried in a Christ "upholding the universe by his word of power" (Hebrews 1:3, RSV). Is our Christ great enough for this age of hydrogen bombs and lunar probes? Perhaps we might better ask, Are we keeping up with the God who is marching on? Books on such themes explore mines too deep to be soon worked out.

Since 1946 something like eight million copies of Benjamin Spock's *Common Sense Book of Baby and Child Care* have been sold. Without doubt this is a competent treatment of the physical needs of infants. Where is there a comparable book on the moral and spiritual development of children? Who is going to write it?

Good books are needed about education, about family life, about the problems met by the adolescent and the aged, about integration, about our relation to other peoples on our shrinking planet—about all kinds of things! Fine work has been done in some of these fields, but the limit has not been approached. Someone should write a book!

At this point it might be well to spike the myth that "publishers won't take books from unknown authors." They do, all the time. While they naturally rely on writers they know, book publishers are constantly searching for new authors and new books. Hence most of them use great diligence in carefully examining every manuscript submitted. But they cannot publish everything written.

The editor of one firm was sent a manuscript telling how the Infant of

Prague was honored in various parish celebrations. When the priest who had written the account visited his office, the editor explained that, much as he himself, a loyal Roman Catholic, might like to take the manuscript, there seemed to be no way to sell enough copies to justify the cost of publication. The blunt question was, Who was interested enough in the subject to spend money for this book? After the editor's explanation, the clergyman made no reply. Thinking that what he had said was not clear, the editor tried to repeat what he had said in a different way. Again failing to get a response, he tried a third method of repetition. Finally the priest said in a tone of stunned disappointment, "I always thought a good book could be published."

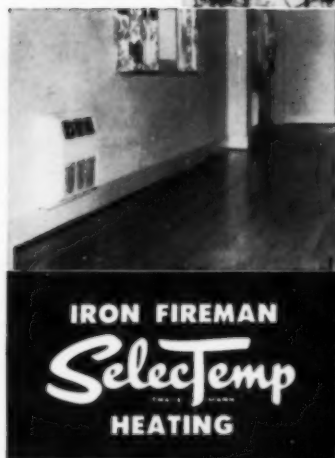
It all depends on the definition of "good." A great variety of things can be put into book-length manuscripts. Not all such manuscripts grow out of an illuminating experience, reveal sound preparation for writing, or help meet a universal need. Those that do are usually published, and sometimes they become a part of the world's heritage of great literature.

Whether you write books, read them, or simply buy one when you can't think of anything else to give as a present, you are dealing with something that calls for reverence and awe. In the seventeenth century John Milton wrote:

Many a man lives a burden to the Earth; but a good Booke is the pretious life-blood of a master spirit, imballm'd and treasur'd up on purpose to a life beyond life. 'Tis true, no age can restore a life, whereof perhaps there is no great losse; and revolutions of ages doe not oft recover the losse of a rejected truth, for the want of which whole Nations fare the worse.

If our own nation is not to fare the worse, we need more of the books that can bring our generation the truth through which God himself is sometimes pleased to speak.

(end)



Calvary Presbyterian Church of Newburgh, N.Y.

Ideal heating for churches

Heat the whole church or any part of it - even single rooms - at any time

Each room has its own thermostat, with an abundant supply of automatically controlled heat always available. The flexibility of this unique heating system is unlimited.

Any room in the church is available for use at any time. Just set the individual room thermostat at the warmth level desired. The SelecTemp heating unit will quickly and automatically bring the temperature to the desired level and maintain it at that point.

Even more remarkable is the quality of the heat—a gentle, constant circulation of filtered warm air, permitting no dead spots or air stratification. Modulation provides remarkably uniform temperature, even in large rooms.

All this and economy, too. It is easy to understand why fuel savings are substantial. There is no heating of unused areas, and no overheating, because *each room* is automatically controlled. With all of its remarkable advantages the SelecTemp system can be economically installed in new or existing churches or church buildings. Costs compare with

those of a conventional one-zone steam or hot water system, and are far less than for any system offering room-by-room temperature control, with every room a zone.

SelecTemp combines steam and warm air. Heat source is a low pressure boiler. Steam is received by room units through small copper tubing concealed in walls and floors. The compact room units are recessed into the walls; require no floor space. They warm, filter and force-circulate the air under continuous thermostatic control. Fans and thermostats are non-electric; no wiring required. Many existing steam plants can be economically converted to SelecTemp heating.

Calvary Presbyterian Church, Newburgh, N. Y., reports on two years with SelecTemp heating.

"We are just completing the second heating season and have found the SelecTemp heating system to be extremely satisfactory in every respect.

"The local utility company estimated the

cost of operation prior to installation. The actual cost has been considerably less, both years, than their estimate. This in spite of the fact that three classrooms have been rented by the Board of Education and have been heated all during the week, which was not anticipated when the estimate was made.

"Since most of the rooms in a church building are only used once or twice a week, flexibility is most important. We have found this ideal. Areas in the building can be at reduced temperature and very quickly brought up to regular temperature when needed. The temperature within the rooms both large (such as the auditorium) and small remains very even—with practically no fluctuation."

W. HUGH WHITEHILL, *Trustee*

Whether you are planning to build, modernize or enlarge a church or church building, it will pay you to get the facts on SelecTemp heating, supplied without cost or obligation. Please mail coupon.

IRON FIREMAN.
SelecTemp
HEATING

Every room a separate heating zone

Church Management: March 1960



IRON FIREMAN MANUFACTURING COMPANY
3127 West 106th Street, Cleveland 11, Ohio
(In Canada, write to 80 Ward Street, Toronto, Ontario)

- ☐ Send literature on Iron Fireman SelecTemp heating.
☐ Arrange for brief demonstration of full size SelecTemp room unit, in actual operation in our office.

Name _____
Address _____
City _____ Zone _____ State _____

The Downtown Church

Disintegration or Integration?

Leif R. Larson

This article is based upon an address to the Neighborhood Group Organization of Hennepin Avenue Methodist Church, Minneapolis. Mr. Larson is the executive secretary of Central Lutheran Church, Minneapolis, and vice-president of the National Association of Church Business Administrators.

In the face of an ever-expanding economy brought about by industrialization and one of its consequences, the urbanization of society, the Protestant church of today is facing a series of complex problems in extending the kingdom of God to all people.

Not the least of these is that of reaching everyone in the large congregation which by its nature has its membership over a wide geographical area. To be so organized as to have the intimacy of the small congregation and yet function as a large church in a downtown setting is no small task. Integration of all members into a unified whole rather than disintegration of our large congregations should be planned carefully in many of our urban areas.

An effort to achieve this fellowship of believers in a large congregation provides the roots for a neighborhood group organization. Such a program is founded on some real needs in Protestantism.

In the first place, Protestant churches as a whole still function on the organizational level of the smaller church. The pastor and his close contact with every member of his flock are still the predominant concept of a local church society. The pastor probably lives in a parsonage close to the church, and he is easily available at any time. Besides, every member is likely to know many of the other members, and they see each other continuously.

Not so in the large church! The intimacy of contact is apparently lost between the pastor and the members. Many of the members are strangers to one another. The cozy atmosphere of belonging fades away. How can it be captured?

To some extent the large Protestant church is a phenomenon of the industrialization and urbanization of society. The church can no more turn back this trend than it can go back to

the horse-and-buggy economy of yesterday. Wise will be the Protestant forces of our nation if they recognize the necessity of accepting as basic to church growth the place of large congregations in the church economy. The spiritual needs of people living in the fast-moving tempo of the twentieth century must be met in all geographic and economic strata of our modern day.

To meet these changing needs, problems of reorganization in the large churches must be solved. To be able to maintain the values of personal contact among members and pastoral services quickly available wherever needed is a matter of planned organization. The fellowship of believers and the communion of saints must not be lost elements in the bigness of a congregation.

It does no good to say, "We shouldn't have large congregations and large churches." We might as well say, "We shouldn't have consolidated schools, we shouldn't have department stores, and we shouldn't have large factories." We cannot escape the fact that large congregations are with us. We will have them regardless, and in certain instances they are necessary for the communities in which they are located. There will be more of them as the economy and the population continue to expand.

Also there is need for a strategy that transcends the ordinary concepts of the "church on the corner" near one's home which is a cozy place to attend because it is comfortably nearby.

U.S. News and World Report recently printed articles pointing out that the population of the United States in the next ten years will increase by 11 percent; that urban centers will expand and there will be ten great urban centers of seventy-five million or more people in the next forty years; that the downtown areas in large cities face disintegration unless careful planning can revitalize them.

The Disintegrating City

At the very core of the urban setting America seems to be disintegrating. Business recognizes this. Does the church? Unless it does, people who live in or near the center of urban areas will either go unchurched or be left to questionable sects and cults for their manipulation.

This is the missionary aspect of the downtown church, the church at the very core of an urban area. This is a great need that the Protestant church as a whole has not met. Sooner or later it will have to recognize that this home missionary program is as important to Christendom as the far-off foreign or world mission. Here are great masses of population who need the gospel as much as the heathen in other lands. What will Protestantism do about it?

This is not to say that world missions are not important and should be minimized. It does say to us, however, that we can lose sight of the trees for the forest! There are within our own gates opportunities for maintaining significant home missions. We can easily lose sight of them when we think of our own home church in the nearby neighborhood and its congregation as a service only to our own children, to the neighbors' children, and to ourselves.

The church must face the realities of urbanization and its influence. It must consider the core of the urban centers as missionary fields!

One of the ways in which this can be done, and it may be the only practical way, is to support large downtown churches in strategic areas. The struggling small mission church cannot do it, for sooner or later it will die for lack of leadership and stewardship. The probable answer is a church with a large membership that will give support to certain fundamental factors so necessary to a live ministry.

(turn to page 21)



BEFORE AND AFTER VIEWS



MILWAUKEE CHURCH HAS A FACE LIFT

These "before" and "after" pictures show very vividly how a tired chancel can be transformed into a contemporary design. The church is Layton Park Lutheran Church of Milwaukee. Harold F. Dicke is the pastor. The Studios of Potente, Kenosha, Wisconsin, did the designing and reconstruction work.

DISINTEGRATION OR INTEGRATION?

(continued from page 20)

A large congregation can support a high-caliber pulpit. If men of great capacity are to be recruited to the ministry as their life calling, the pulpits from which their messages may be heard must be in large congregations. The large downtown church will in the main provide leaders who have the ability to preach the gospel to all classes of people, to all economic levels, and influence the future plans of urban development. To be spokesman for the church to the great masses of unchurched is a challenge for the most highly qualified men we can recruit to do God's work.

Furthermore, a large congregation can provide for geographic, economic, social, and racial diversification of membership. Too often a local congregation is skewed to one kind of membership. It becomes blind to the needs of other segments of society. It sees only problems that are circumscribed by the limited horizons of its own neighborhood or economic strata.

True, contributions are made to missions and other worthy causes, but the actual personal and Christian contact with all the diversified groups of an urban area are lost. Self-satisfied smugness can easily creep into any congregation that does not deal at first hand with matters relating to housing, family

troubles, racial differences, unemployment, and a host of other problems so closely related to the doing aspect of our Christian living.

There Are Diversities

In the large downtown congregation diversities do appear. Needs are met through counseling, referrals, and bringing the message to all types of people. To do this the congregation needs to be large. It needs to find its membership from all parts of the metropolitan area. This is fundamental to the success of the ministry. A Christian family, conscious of this need, will have its membership in such a church, contribute to its support financially, and serve in many voluntary capacities.

There are not only diversities but opportunities in the make-up of the congregation because of the financial base provided by a large membership for more specialized programs in the Sunday school, in adult education, in youth work, in social services, and in the music department. It cannot be said that the service and programs are better than average, but the chances are heavily weighted in their favor.

A fifth factor favoring the large congregation in the core of the urban center is that such a church provides a focal point for Protestantism to be recognized as a vital force in the continued changing urban situation. We must not lose sight of this reason for validating and supporting the down-

town church enthusiastically. The voice of the church must be loud and clear. It can best be accomplished when men of recognized leadership and ability are trained for this task and their voices are used in these new complicated formats of the urban center.

How, then, can a large congregation reach its members so as to have a sense of intimacy, a growing consciousness of meeting and spreading the gospel? How can the pastor keep close to his flock?

The pastor must have help! As the shepherd, the pastor of a small congregation can easily reach his members and keep them together. But as any sheepherder knows, when the flock becomes large he needs the help of a dog! Actually the shepherd can't possibly keep a large herd unified and moving in a common direction without his dog.

Without pushing the analogy any further, don't we see that the pastor of a large congregation needs many loyal members to help him in his duties as pastor? Is this not in line with a fundamental principle in Christ's kingdom that workers are needed in the vineyard? Is this not the key to spreading and subdividing responsibility for the welfare and best interests of the congregation and its dependents so that no one person has a tremendous overload while others "ride for free" as far as their Christian obligations are concerned? Is this not the key to building an enthusi-

(turn to next page)



A tractor for India, a post hole digger for Haiti, and an electric welder for Angola, Portuguese West Africa, are on their way, thanks to an American, Vern Schield, who lives in Waverly, Iowa.

Constructive Self-Help Program

Mr. Schield heads a firm, Schield-Bantam Company of Waverly, which manufactures power cranes and excavators. In world-wide travels to find a market for his products he was appalled at the poverty of the people and the crude devices they used in their farming. He conceived the idea of buying up second-hand equipment, putting it into good condition, and selling it to people in the impoverished nations. The plan has given rise to an organization known as Self Help. Contributions are being made to the organization by individuals and by church mission boards.

To quote Mr. Schield: "Self Help was organized to help the less fortunate people of the world to reap the greatest benefits from the soil."

DISINTEGRATION OR INTEGRATION?

(continued from page 21)

astic evangelism in the congregation?

In providing the help that a pastor needs it is trite to say that such help extends in two directions. The employed lay staff worker and the volunteer lay worker are the arms that help keep the flock together under a well-qualified leader. Through the application of funneled responsibility, an organizational pattern can be achieved that will challenge men and women of ability to devote their lives to either full-time or volunteer service in an ever-growing Christian ministry.

The Lay Staff

A word should be said here about lay staffs. Made up of parish workers, youth workers, music directors, organists, secretaries, clerks, administrative managers, and custodians, they are often taken for granted rather than accorded the recognition that is due them. They are the detail people, the background workers, the expeditors, the people who implement the program of the church. Without their help the pastor could not possibly be effective. But they are people, and often as consecrated to their task as any pastor is to his. They do deserve proper recognition and treatment. This is particularly true in view of the fact that the number of lay church workers is growing and will continue to grow in the immediate years ahead. Good personnel practices for both pastor and lay workers should be the goal of every congregation.

This is said only by way of strengthening one hand of the pastor as he serves his people. We are more con-

cerned here with the other hand, the volunteer worker who can help to keep the congregation together as a working unit for Jesus Christ.

Some churches have experimented with an organized congregation. Called by different names in different denominations, the project is essentially a neighborhood group organization. Every member of the congregation becomes the concern of lay workers who function according to a prescribed plan. They become helpers of the pastor as he ministers to his congregation. Good organizational principles are applied to a mass situation. It can be the only effective answer in the large congregation to an adequate program of communication. It is the way in which everyone can be reached and in which members continually become better acquainted with an ever-enlarging circle of fellow believers.

To organize a congregation in the large city involves breaking the membership into small geographical units that can easily be assigned to workers at various levels of responsibility. Each city has its own particular segmentation, but in general the use of the postal zone or combinations of postal zones is suggested.

A directors' committee functions under the staff workers related to the program, each member of which is in charge of an area. The number of these directors (between seven and ten) will vary according to the local need. They are the executive force of the movement, whatever their number may be.

Under each director are neighborhood or zone leaders. Under each neighborhood leader are seven or more neighbor-

hood workers who have the responsibility of making visits and telephone calls to family units. Each worker is responsible for seven or more contacts, but not more than ten. Four hundred or more active families are thus brought under the supervision of each director.

Just as the vineyard has its clusters of grapes on the vine, so this cluster plan can be made to work if it is sufficiently understood and if members have the zeal to help the pastor surround his congregation with love, concern, intimacy, and fellowship. The pastor can keep in touch with his people. Quickly and easily all members can be kept informed about the church and its program.

One cannot help but see that the entire organization can stimulate church attendance, encourage family devotions, and increase personal knowledge of what the church is doing locally as well as throughout the world. It provides opportunity for personal witnessing and encourages participation in adult education and the church school. It can deepen the sense of stewardship by encouraging gifts of time, talents, and treasures to the church.

The bonds of Christian fellowship can be strengthened by meeting fellow members in the neighborhood and by sharing the joys of births, weddings, and anniversaries; the sorrows of sickness and death; the concerns of shut-ins and family emergencies.

Not the least of its values is that new people can be won and integrated into the church fellowship by helping to relate them to the congregation; that even in bigness there are those

(continued on page 75)

THE MEANING OF MARIOLATRY

(continued from page 15)

it a "holy simplicity." But it is a simplicity that separates too sharply theology and ethics. The divine inclusiveness is more than pity and forgiveness, as the divine life itself is more than celibacy. Not to know this is to settle for something less than the Christian faith. "A just God and a savior." In its overemphasis on the gracious element, Marianism obscures both the character of God and the graver aspect of human responsibility. "It implies a moral levity and a shallowness that is wholly unbiblical." Indeed, to elevate to a position of supreme regard one who, mute if immaculate, condoned or condemned nothing nor uttered a syllable to give ethical guidance to a bewildered world, as far as historical records and human knowledge go, is no small sin against the light given us in Christ. In this the history of Hinduism is not without point. Brahman, the supreme reality, receded before the advance of lesser deities; and Varuna, chief ethical deity of all, was eclipsed by Vishnu, Indra, and others without a chance to fulfill his ethical promise; and from it India has never recovered. Why, then, should we hope that in effecting the retreat of Jesus, the ethical Teacher of Israel and of the world, we can escape the nemesis? Let no one think that promotion of Marianism will in the long run deepen or enrich reverence for Jesus, for it is its nature to be progressively exclusive; in the long run there will be only such a Jesus few will revere.

But let us not be blind to the appeal of Marianism. It has a ministry to perform. No religion passes away until it has ceased to meet in some measure the needs of those who profess it. The same applies to a cult, and Marianism speaks to a deep-seated yearning in the human heart. Psychologists have given us a hint of this in their reference to the earth-mother complex. There is something comforting in the image of benign maternity looking tolerantly on our guilt, especially when a sense of God's grace, the redeeming power of Christ, or the saving presence of the Holy Spirit has faded from faith or consciousness. And what a relief it is to turn from the harrowing aspects of the Passion memorialized in the stations of the cross to the gentle mother of "the quiet eye"! We need Hosea as much as we do Amos. We can entertain a too severe masculinity in our conception of God.

BRADLEY MULTI-PERSON SHOWERS



Above installations of 4 Bradley Column Showers—20 baths simultaneously

Nothing Like a Shower After Exercise or Work

Today facilities for shower baths cost less, require less installation time and less maintenance.





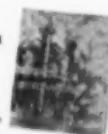
Large base casting serves as both drain and anchor.

EACH BRADLEY COLUMN PROVIDES FOR 5 SHOWERS

Thousands are bathing daily, in colleges, schools, parks, factories, institutions, at low cost—because each Bradley Shower Column provides 5 Showers yet requires only *one* set of piping connections. The result—80 per cent installation cost decrease.

After work or exercise nothing is as refreshing as a shower . . . and Bradley Columns may be equipped with stall-separating partitions and curtains if greater privacy is desired. A built-in liquid soap dispenser is also offered.

Write today for new Group Shower Bulletin H-1322 to BRADLEY WASHFOUNTAIN CO., 2347 West Michigan Street, Milwaukee 1, Wis.



Write for Bulletin H-1322



BRADLEY
multi-person showers

But here is our danger. It rests in our failure to understand Jesus as one in whom many feminine virtues and values were manifest, who "in the richness of his humanity embraces male and female as he does Jew and Gentile."

But toward the Virgin herself, what? She should stand for us all as a shining example of man's rightful attitude toward the will of God: submissive—"Be it according to thy word"; susceptible—"pondered in her heart"; responsive—"Whatsoever he says unto you, do

it." Love illumines the mind, and it was by virtue of these excellencies and her mother mind that Mary was given a mother's full share of understanding and of faith. But it is to the Son she bore she owes her lowly grandeur. It is his incarnation, life, death, and resurrection that is the gospel. It is on him the church is built, and it is he who reigns with God the Father as Co-Creator of a new society, Advocate and Redeemer of man. Why "look we for another?"

(end)

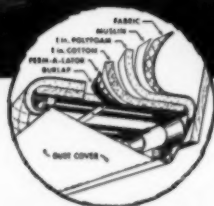
FLEXSTEEL spring pew seat

- ◆ COMFORT
- ◆ DURABILITY
- ◆ BEAUTY

BY *Turney*

TURNEY, a name of distinction in fine church furniture, now offers the finest quality church seat in America—the Flexsteel spring pew seat. The patented Flexsteel

system is especially engineered and designed to our specifications.



*Flexsteel pew seating
can be purchased only
under this trademark*



TURNEY WOOD PRODUCTS, INC.

HARRISON, ARKANSAS



Box 309
EMpire 5-8248

Easter in Kodachrome

Richard A. Uzzel*

The original event of Easter was breath-taking in all of its meaning and beauty. Our self-identification with Joseph of Arimathea in the offering of his tomb for the burial, our surprise even as the women were astonished, our haste with Peter and "that other disciple" to reach the tomb, our doubt growing into faith, our confrontation with the risen Lord—all of these ought to be present in a meaningful Easter worship service.

"Easter in Kodachrome" includes all of these items and more. Members of the congregation, clothed in biblical costume, had been photographed in Kodachrome color with a 35mm camera at a cave in the nearby hills. The pictures were sorted and assembled, along with the scene of the crucifixion from

reproductions of Elsa Anna Wood's paintings, and correlated with music and the Scripture.

* * *

An opening hymn has been sung, and the sanctuary has been darkened. Members of the congregation will identify themselves as the pictures are shown, but the identification will take them in their thoughts to the first Easter, the day of the resurrection of our Lord. The action begins in full color on the screen as the narrator unfolds the story.

SCENE 1: CHRIST ON THE CROSS

NARRATOR: And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate

wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. (John 19:17-19)

VOCAL QUARTET: "Were you there when they crucified my Lord?" (one stanza and chorus)

SCENE 2: BURIAL OF JESUS (women weeping at entrance to the tomb; people disappearing over hill)

NARRATOR: And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. (Luke 23:50-55)

*Minister, First Baptist Church, Thermal, California.

VOCAL QUARTET: "Were you there when they laid Him in the tomb?" (one stanza and chorus)

SCENE 3: GUARDS AT TOMB

NARRATOR: Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (Matthew 27:62-66)

SCENE 4: ANGELS WITH GUARDS
(frightened guards lying face down on the ground)

NARRATOR: And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. (Matthew 28:2-4)

SCENE 5: WOMEN AND ANGELS
(women bowing before the angels)

NARRATOR: Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified,

and the third day rise again. And they remembered his words. (Luke 24:1-8)

SCENE 6: PETER AT TOMB (in door, with sunlight to his back, looking in)

NARRATOR: Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. (John 20:3-8)

VOCAL QUARTET: "Were you there when He rose up from the grave?"
(one stanza and chorus)

SCENE 7: DISCIPLES GATHERED TOGETHER WITH JESUS (Picture shows group around Master; only his upraised hands show.)

NARRATOR: And as they spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then
(turn to page 28)

Only
MAAS-ROWE
makes the
Symphonic Carillon®
the only carillon
that always
sounds in tune!



Write for
our free eye-opening
booklet,
"Electronic
Carillon Facts"

MAAS-ROWE
Carillons
WORLD'S PIONEER MANUFACTURER OF
ELECTRONIC CARILLONS

Maas-Rowe Carillons, Dept CM
Los Angeles 39, Calif.
Please send your free booklet.

Name _____
Church Name _____
Address _____
City and State _____

The Funeral the Customer Wants

Hamish Lowrie*

Why this outcry against expensive funerals by well-meaning but grossly misinformed propagandists and interfering clergymen? Today our living is becoming so regimented that one is forced to exclaim, "What will they think up next?" Now the busybodies want to interfere with our dying and prescribe for us the sort of funeral they think we should have.

This article is not written by a funeral director, a disgruntled florist, or a paid emissary of either, but by a plain, average citizen who desires to protect his rights and those of all other average people to choose the kind of funeral they want.

What right has anyone to interfere in a time of bereavement and presume to advise, "Give your loved one the most inexpensive funeral possible. Why waste money? He's dead, and that's all there is to it."

The crass indecency and indecorum of that sort of thing beats all. Yet they propose and in some places have already formed organizations against the wiles of funeral directors and florists. Have they no respect for the wishes of the dead?

A loved one dies and leaves instructions for the sort of funeral he wants. Are we to betray his trust in us by haggling about the cost of the funeral or by hiring a carpenter to build a box of sorts and saying, "There is the answer to ornate and expensive funerals"?

To recall the ghastly details of funerals that were considered both economical and in keeping with the times, I have only to become reminiscent of funerals in the past in Great Britain. The memory of the last such event remains with me to this day. It was the death of a dear old grandmother. In life she was loved by everyone. The treacle toffee she made was mouth-watering, a youngster's delight. Her kindly advice was an inspiration, her life was well

The author called on a mortician friend to ask about expensive burials. What he heard made him decide to pass it on to our readers. It may be the first time the mortician has had a chance to talk to a group of ministers.

rounded and blended—but her funeral was a nightmare.

The neighbors took over the night she died. The women washed Grandma vigorously with carbolic soap. Then someone said, "The shroud must be very white to match her hair."

Another nodded and exclaimed, "The ribbon to keep her mouth closed must be blue to match the color of her eyes." I began to envision Grandma looking like a patchwork quilt. Then, horror of horrors, to conform to the custom of medieval times, they inserted coins in her eyes to keep them closed.

So Granny was laid out for all to view and admire—all except the children. The one who in life had charmed them with her kindly personality scared them in death.

Since then I have often thought how much more satisfactory it would have been had a funeral director come in as they do today and attended to all the details—to dress Granny as a human being instead of a ghost. Would the league of interfering fanatics in our funeral arrangements have us return to those morbid days?

They have launched an unjustifiable attack, these proponents of cheap funerals, against the highly qualified and esteemed funeral directors because they have ceased to call themselves "undertakers" and have changed the name of the places where the dead repose to "slumber rooms." Why not, if a barber can now call himself a "hair stylist" or a

television store becomes a "visual education center"? There's a lot in a name sometimes, for a barber's shop could also be called a "clip joint."

Yes, a name means a lot, and the name "funeral director" means what it says. Funerals are directed with dignity and not like the macabre scenes of yesteryear. Yet the attackers would portray them as vultures waiting at the scene of every highway accident or haunting every hospital corridor. Instead, there is a professional concern for doing things decently that other business establishments would do well to emulate.

The Mortician Speaks

Silas Wylie is such a man, presiding over a small chain of funeral parlors on the West Coast, and one of the most respected men in his profession. When I went to interview him, he immediately invited me to observe how he did business. A call had come in for him to go and get the remains of a man. I went along with his manager. From first to last everything was done with impressive dignity.

I was with Mr. Wylie at his parlors later in the day when the relatives arrived to choose a casket. Up until that moment I can personally testify that there had been no frantic inquiries by him to learn what insurance the deceased man carried. This is another unfair charge by critics of funeral directors.

The dead man had lived in an average middle-class home. The weeping widow wanted to settle on a casket in the thousand-dollar class. Mr. Wylie glanced at her son, a young man of twenty-two, who shook his head. Then Mr. Wylie, quietly and with great tact, steered the woman away from something she could not afford to a less ornate casket.

When she had gone, he smiled wistfully at me. "I wish those who are constantly deriding us would sit in when some of these people call here."

*Pen name of a Canadian contributor.



Light-colored floor? Vinyl problem? Anti-slip requirement?
Super Flor-Treat is your answer



For a beautiful anti-slip floor finish that contains no wax, MULTI-CLEAN all-resin *Super Flor-Treat* is unexcelled.

It may be used on asphalt, rubber, or vinyl tile, linoleum, terrazzo, wood, or concrete, and is a real problem-solver in these situations:

For Light-Colored Floors. Water-white *Super Flor-Treat* dries to a light-colored finish that won't yellow the lightest of floors (even white ones)!

When Insurance Regulations prohibit use of wax, *Super Flor-Treat* gives an easy-to-clean, self polishing, glossy finish that will match the best waxes in every respect including *scuff-resistance, buffability, and ease of removing*. It is listed by U/L as an anti-slip material.

On Vinyl Tile, and other floors to which wax will not adhere satisfactorily, *Super Flor-Treat* may be applied without crawling or puddling. On such floors it

is often used as a base for wax.

Faint But Pleasing Aroma makes it more pleasant to apply than sealers with objectionable odors.

Used as a base, *Super Flor-Treat* tends to restore color and brilliance to old, faded tile. Wax lasts longer when *Super Flor-Treat* is used as a base. Or, used alone, it gives a handsome, durable, highly water-resistant finish of which you can be proud.

Super Flor-Treat is just one of 27 modern cleaners, sealers, and finishes developed by MULTI-CLEAN Research. For more information on these materials and the scientific MULTI-CLEAN METHOD for maintaining your floors, call your local MULTI-CLEAN Distributor or write to Multi-Clean Products, Inc., Dept. CM-69-30 St. Paul 16, Minnesota.



Then I asked, "Can you honestly say that neither you nor any of your men have ever used high pressure on anyone to buy what they couldn't afford?"

"No, I couldn't. I had one assistant who did that once, but after that he didn't work for me any more. There is no high-pressure salesmanship in this place, whether people can afford it or not. Our main problem is to keep people from buying a casket beyond their means. Another thing I will tell you for the record: I've been trying to collect for back funerals to the extent of fifty thousand dollars for ten years now, and I haven't collected a cent yet. I could get tough, but I don't. Some of the debt I've written off long ago."

"People are as unscrupulous as that?" I observed.

"Many of them. But," he added with fine irony, "it's only the funeral director who is the unprincipled ogre in this business according to the critics."

"The public should know this," I said.

He smiled. "You tell them, and this also: When I bury transients, people found on highways, railroad tracks, and other public places who have no one to claim them, I bury them at a loss—and so does every other funeral director.

"The authorities allow us only so much—seventy-five dollars for a funeral—and out of that I have to pay the clergyman ten dollars for officiating, provide a decent casket, and attend to other details. What's more, the authorities send along two officials to see that everything is in order. Today we can't keep on burying everyone for just so much and stay in business. In addition,

there are very poor families who want a decent burial for a loved one. I never turn them down, but attend to their needs, many times at a loss."

"But what about the compensations—the wealthy funerals?" I asked.

"To be sure, but we can't do what a surgeon is supposed to practice—charge the wealthy two thousand dollars for a three-hundred-dollar operation just so a poor man can get a two-thousand-dollar one for three hundred."

"Do you get many wealthy funerals in a year?"

"Not ten percent of all burials."

I wasn't satisfied with interviewing just one funeral director, so I went two hundred miles to see another man, Wel-drake Noble. He welcomed me heartily when I explained the reason for my visit. "My slogan now," he said, "is, Give the people the kind of funeral they want."

I started. "If they can afford it, you mean?"

"How do I know what they can afford? A year ago a man came here to see me. One look at him and I began to reach into my pocket to give him a handout, he looked so like a bum. Then he astonished me by asking for the most expensive casket I had for his wife. He was a foreigner, didn't look like he had a plugged nickel. I tried to reason him into a less expensive funeral; so he got mad, pulled out a wad of bills, waved them in my face, and shouted, 'Isn't my money as good as Mayor Wallace's?' It so happened that the mayor had buried his wife a short time before, and this fellow must have seen the funeral. Anyway, he stalked out and went to another funeral director in a nearby town for the most expensive funeral he could get for his wife."

I shook my head. "You never know."

"You bet you don't," he snapped; "but that's not the end of the story. This little guy died just a month ago. My competitor buried him beside his wife—another expensive funeral. He also left forty-three thousand dollars to a relative in Europe. He had been a popcorn vendor, sold the stuff outside ball parks and movie theaters—forty-three thousand dollars' worth."

I grinned. "I get the point."

Mr. Noble grinned back. "Sure you do. I should have been a popcorn vendor instead of a funeral director. Maybe then I would get my sleep at night instead of being called out at all hours."

"Now do you give them the kind of funeral they want?"

"I do. I'm here for that purpose, not

to inquire what their bank account amounts to. Of course there are times when I try to save people money, but I often wonder if they appreciate my efforts."

What About the Florists?

"What about the florists? Aren't they criticized also for the amount spent with them on flowers for funerals?"

He sat up. "The florists? I'm glad you brought up that question. We're supposed to be in cahoots with them. Let me tell you something, and see that you get it printed in your article."

"If anyone will publish it," I laughed.

"They will if people want the truth. Only a small percentage of flowers go to the grave. At the request of the relatives they are sent to sanitariums, indigent people in hospitals, and shut-ins in homes. You should see the faces of these people light up when they get the flowers, especially on dreary winter days. I know, for I take them there myself just to get a kick out of their enjoyment. Sure, the argument is that the dead can't enjoy the flowers sent to them—but the living can."

I got up to leave. "Before I go, Mr. Noble, one more personal question. How much do you have on your books owing you and uncollected?"

He reached into a drawer. "Let's take just this one book. Fifteen thousand dollars owing to me for the past five years. I've written part of the debt off because some of the people have since died. Yes, they died owing me money, and another funeral director buried them and got paid every cent."

I shook my head. "Ironical."

"Sure is. They got cross at me for asking them to pay for a relative's funeral, so when they died someone else got the business."

The misguided, misinformed propagandists for simple and cheaper funerals should take time and opportunity, as I did, to interview some of these much maligned, hard-working, and all too often unappreciated funeral directors.

These critics may know something whereof they speak, having heard of some unscrupulous funeral director, but they certainly don't know everything. And they can't get the true perspective when they see an expensive hearse with an ornate casket going to a cemetery.

Let's have the kind of funeral we want without interference from the prying know-it-alls. Yes, let's have the kind of funeral we want—it's the only one we'll ever get.

(erd)

EASTER IN KODACHROME

(continued from page 25)

opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. (Luke 24:36-48)

HYMN SLIDE FOR CONGREGATION: "Christ the Lord is risen today" *
(end)

*Very often these hymns will be found on filmstrips. In this case another projector with filmstrips attachment would have to be used.

Parsonage Utilities Are Tax-Free

Glenn D. Everett*

Glenn Everett, in quest of tax information to help ministers, has practically camped on the steps of the Department of Internal Revenue, Washington, D. C. In several instances we have published information from him before it became available in the regional offices. The matter of public utilities has been confusing. This study does much to clear away the clouds.

The United States Internal Revenue Service has finally issued an official ruling declaring that ministers of the gospel who are supplied with living quarters rent-free, but who pay part or all of the parsonage utilities, are entitled to exclude the cost of those utilities from their taxable income.

All they need to do is have part of their salary designated as a "rental allowance." They can use that allowance to pay the utility bills and, to the extent so used, can exclude it from their "earned income" upon which the federal income tax is based. But technicalities of the law must be scrupulously complied with.

This is what we have been advising in *Church Management* for the last two years, our advice being based on informal rulings that have been made on a number of individual cases referred to Washington, D. C., for opinions.

Naturally it is gratifying that the formal ruling has fully confirmed the advice we have been giving ministers in the preparation of their income tax returns.

The ruling in question is called Revenue Ruling 59-350, "Rental Value of Parsonages." It appears on pages 8 and 9 of Internal Revenue Bulletin No. 43 for 1959.

In the event of any controversy with a local employee of the Internal Revenue Service, refer the agent to that ruling and the interpretations given thereunder.

Internal Revenue, in its formal interpretation of the law, phrases the issue that has been raised in this way:

*"Church Management" Washington correspondent.

In a situation where a minister of the gospel is provided living quarters rent-free by a church or other qualified organization, but pays for his utilities, advice has been requested as to the following questions:

- (1) Whether he can deduct the cost of the utilities if a part of his salary is not designated as a "rental allowance."
- (2) Whether the employing church or church-agency has to designate a part of its remuneration to a minister as a "rental allowance" before he is eligible to take a deduction for the cost of utilities.
- (3) Whether the minister himself can set aside a part of his own salary as a "rental allowance" and still be eligible to take a deduction for the cost of utilities.
- (4) Under what conditions the deduction for the cost of the utilities can be made retroactive to January 1, 1954.

The reason Internal Revenue phrases the questions in this way in announcing its ruling is that it is the policy of such a tax collecting agency to first enumerate everything you can't do before getting around to the paragraph that says what you can do. In this manner it looks as though they are making a very small and limited concession, when in fact they are making a very substantial one that affects perhaps two thirds of the ministers in the United States.

The answer to the first question is "No," because the allowance has to be especially designated. The answer to the second is "Yes"; it has to be designated



VOGEL-PETERSON
MODULAR

CUSTOM-LINE

Aluminum HAT and COAT RACKS

Tailored to fit any given wall area. Die cast aluminum brackets adjustable to exact centers . . . also adjustable as to height without removing from wall.

3 BASIC SHELVES

1. Hat shelves with hanger bar for coat hangers.



2. Hat shelves with staggered cast aluminum coat hooks.

3. Hat or utility "plain" shelves for stacked tiers for general use.



RIGID OR ADJUSTABLE MOUNTING

Brackets mount with standard fasteners directly on wall or in extruded slide mountings that permit easy change of heights.

Cast aluminum coat hooks can be staggered along the bottom shelf to give great capacity in small space.



MODERN ANODIZED FINISHES

Tubing comes in clear, or gold color, deep etched anodized finishes . . . with closed ends. Cast aluminum brackets and hooks come in black, silver luster or brass hammertone finishes. All combinations available.

FLOOR LAYOUT SERVICE

Let our cloakroom and checkroom specialists suggest equipment requirements and efficient layout. Just send outline of available space, capacity desired and nature of load. No obligations, of course.

Write for Catalog OV-33

113

VOGEL-PETERSON CO.

Rt. 83 and Madison St., Elmhurst, Ill.

before you can make a deduction of utility bills from income. The answer to the third is "No"; the minister can't do it himself. The answer to the fourth is, "If the allowance was adopted before January 1, 1958."

Background and Meaning of the Ruling

We indicated at the outset of our series of articles in *Church Management* on this subject that ministers had to have their official board, by whatever name it may be called in the various denominations, set aside a portion of the salary as a "rental allowance" or a "housing allowance," and it had to be called that and nothing else. That was because Congress, in enacting Section 107.1 of the Revised Internal Revenue Code of 1954, declared:

In the case of a minister of the gospel, gross income does not include:

- (1) The rental value of a home furnished to him as part of his compensation; or
- (2) the rental allowance paid to him as part of his compensation, to the extent used by him to rent or provide a home.

Note the words "rental allowance" and the words "to rent or provide a home." Those are the key words in the law, the interpretation of which has opened the door to the whole parsonage utility ruling.

First, it has to be a "rental allowance." ("Housing allowance" is an acceptable substitute wording, but not "expense allowance" or "utility allowance" or any other kind of allowance—the law doesn't say anything about such allowances.) Second, it can be used to rent or *provide* a home. This means that the minister doesn't have to be renting to be eligible.

Immediately after this law was passed, ministers who owned their own homes or were buying homes asked advice as to what they could deduct. So did ministers who were renting apartments. One of the first questions was whether they could include their utilities. The Internal Revenue Service determined that utilities such as light, heat, gas, and water are part of the cost of *providing* a home. Subsequently it was decided that local telephone service (but not long-distance) for a minister was an essential utility. The cost of painting a house, putting screens on the windows,

and normal maintenance and upkeep were part of the necessary expense, but not the services of a maid, a gardener, the planting of shrubbery on the lawn, or such nonessential things. (For a discussion of this see Section 1.107-1 of Income Tax Regulations, obtainable from your local office of Internal Revenue.)

It was decided that three classes of ministers could have their utilities tax-free: (1) Ministers who got utilities along with their parsonages; (2) ministers who rented apartments or homes where the utilities were extra, as they are in most cases nowadays; and (3) ministers who owned their own homes.

A minister in Holdenville, Oklahoma, raised the question about a fourth group; namely, those ministers who live in church-supplied parsonages but pay their own utilities. This apparently is a very substantial group of the nation's clergy. After some discussion in Washington, a ruling was made in this minister's case that since he had a "rental allowance," he could deduct the cost of his utilities.

We immediately published the story of that ruling, after making certain that Internal Revenue was going to use it as a precedent, and suggested to all ministers that they go and do likewise if they wanted to take advantage of a tax deduction and put themselves on an equal footing with their more favored colleagues whose churches supplied a parsonage and paid the utility bills. (We have subsequently found how very few churches do!)

We suppose it was the matter of getting an official board to agree to a "rental allowance" when in fact the minister wasn't renting that caused all the trouble. Anyway, ministers were reluctant to ask their boards. Many of them felt that they would be accused of trying to cheat on their income taxes in some unethical way not open to laymen, and some boards stubbornly insisted on lumping it together with the expense account they gave the minister for his automobile expense, postage stamps, stationery, etc.

Ministers would try to get a deduction on the basis of these allowances, and it wouldn't be accepted. They would insist that they had read about it, and the case would go off to the district office and then to Washington for a ruling. There have been days, we are sure, when the attorneys in the Rulings Section at Tenth and Constitution Avenue in

Washington, D. C., would have been pleased to hear that *Church Management* had suspended publication and would be seen no more.

The troublesome words "rental allowance" were at the root of most of the difficulty; also the fact that ministers couldn't find any place on their Form 1040 to deduct the utilities. You can't. It isn't there. As explained before, it is excluded from gross income. The minister reports as income only the unexpended balance, if any, of his allowance. The rental value of a parsonage is not put down as income and then deducted later on. It is just ignored, as though it didn't exist. Ditto the "rental allowance."

Alas, some ministers can't get away from the idea that since the allowance is paid in cash and isn't even on a separate check in most instances, they are somehow engaging in fraud if they don't mention it. We have suggested before, and suggest again, that although it isn't required, a separate page can be attached to the return, listing the amount of the rental allowance and the various utilities on which it has been expended. The balance, if there is any, is carried over to the return, where it is reported in addition to the salary and the total of other fees or emoluments earned during the year.

But back to our ruling: The absolutely imperative requirement for tax-free utilities is a "rental allowance."

To question 1, Can a minister deduct the cost of utilities if a portion of his salary is not designated as a housing allowance? the answer is "No."

To question 2, Does the employing church or church-agency have to designate a portion of the salary as a rental allowance before deductions can start? the answer is "Yes."

To question 3, Can the minister himself set aside part of his salary as a rental allowance? the reply is that he cannot. It must be done by the employing agency that is paying him his stipend.

To question 4, Under what circumstances can it be made retroactive to January 1, 1954? the answer is, "Only if the rental allowance was voted prior to January 1, 1958."

In order to give ministers time to comply with the new law, Internal Revenue provided in 1956 under its first interpretations that any rental al-

WIDEN YOUR CIRCLE OF INFLUENCE

you can--with a

PARISH PAPER



NOT ONLY does a Church Paper extend the area of your Church's influence—it strengthens and intensifies this influence. It knits more closely the members into one large family. It increases membership and attendance—thus adding to collections.

A Parish Paper is the ideal method to keep the members informed of Church activities and to stress the aims and objectives of the Church. It encourages those devoting their time and energy to forwarding the Master's work and inspires others to assume their share of the parish responsibilities.

It puts into permanent form your messages so that they reach a much larger audience. It is a real help in counteracting the forces of evil in the community.

It aids in building up church finances. Additional funds and special donations are obtained with no embarrassment. It makes unnecessary appeals from the pulpit for financial help.

Whether your Church is large or small, and regardless of where located, you may publish a Parish Paper if you take advantage of our Standardized Service.

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

Do it NOW. No obligation, of course.

**The National
Religious Press**
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name _____

Street _____

City _____

C.M. _____

State _____

Carillons

BELLS • PEALS
CHIMES
TUNED HANDBELLS

Genuine CAST BRONZE BELL carillons chimes and peals now available at very reasonable prices from the world's oldest and foremost bell-foundry. Electric ringers for your present or new bells. Free inspection of your present bells.

Makers of the world's largest carillon, 76 bells, Kirk-in-the-Hills (Presbyterian), Bloomfield Hills, Michigan.

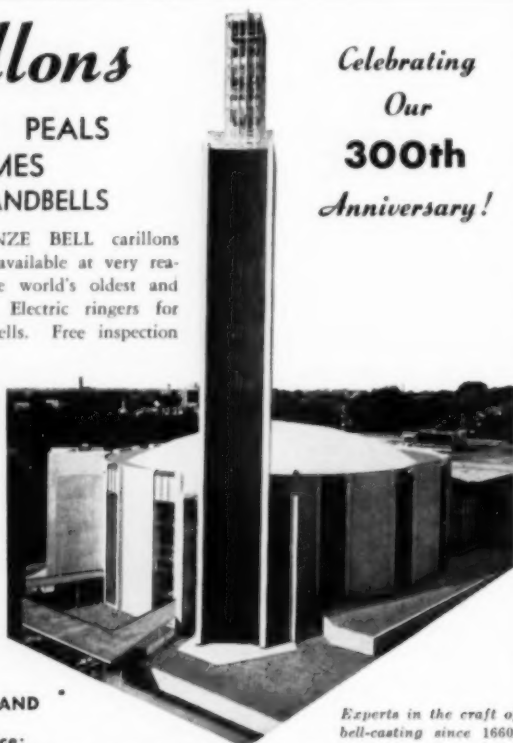
St. Luke's Methodist Church, Oklahoma City, Okla. recently installed a carillon of 42 bells. (illustrated)

Write today for complete information.

**PETIT &
FRITSEN**

AARLE-RIXTEL, HOLLAND

U.S. Branch Office:
FRITSEN BROTHERS, 605 Waukegan Road, Deerfield, Illinois



Experts in the craft of bell-casting since 1660.

Celebrating
Our
300th
Anniversary!

lowance voted prior to January 1, 1958, could be retroactive to the tax year 1954.

Incidentally, ministers who had a housing allowance during the period 1954-1957 and didn't figure utilities as part of housing can go back and file a refund claim, provided they had an unexpended balance of that allowance carried over to "earned income."

At the present time utilities may be deducted from earned income only after a resolution has been passed setting aside part of the salary as a rental allowance. Whether it is fair or not, a minister will have to go on paying tax on that part of his income which goes to pay utility bills until he brings himself into formal compliance with the law.

After two pages of legal language in which the various limitations upon parsonage utilities are discussed, Ruling 350-59 comes to the heart of the issue with these words:

Therefore, a minister of the gospel is permitted to exclude from his gross income, under Section 107 (1) of the Code, the rental value of a home furnished him as part of his compensation and, *in addition*, may exclude from his gross income, under Section 107 (2) of the Code, the "designated" rental allowance, *to the extent expended for utilities.* (Italics are ours.)

There it is: Those words, buried way down at the end of the ruling though they may be, are worth a lot of money to ministers.

How much? A minister who visited us recently said that his utilities in 1959 had been \$352. Unfortunately, his board had not made part of his salary a rental allowance, since they themselves rented for him the apartment near the downtown mission he serves. The board agreed to raise his salary in 1960. Instead of a salary increase, he asked for a rental allowance. They agreed. On next year's tax he will save \$70.40, or twenty percent of \$352, for it will reduce his taxable income by that much.

So if a minister pays any of his own utilities, he should have a suitable sum set aside as a rental allowance. He can then start excluding his utility bills, paying income tax only on the balance of the allowance left at the end of the year. But don't try to make such a deduction for 1959 if you didn't have a rental allowance. It will automatically be rejected.

(end)

SAVE...BUY NOW!

IMPERIAL (No. 88)

STEEL FOLDING CHAIR

REG. \$6.95 ea.

AN 18-GAUGE tubular steel frame for lifetime service, with safety hinge. Oversized, form fitting steel seat 16"x16". Heavy duty rubber feet. Beige, gray or walnut brown baked enamel finishes. Packed in cartons of 4, weighing 50 lbs.

\$3.49 each

Each, F.O.B. factory in lots of 12 or more. Single sample \$4.95 post-paid. (Payment with order.)

The IMPERIAL (No. 120) FOLDING TABLE

REG. \$27.50

\$19.50 each

COMBINATION tempered masonite and supporting plywood top with aluminum moulding enclosing all edges. Automatic leg-lock. Tubular steel legs eliminate knee interference. Steel glides. 29" adult height. Folds to 25" thickness. 72"x30"x29". Each F.O.B. Factory in lots of 6 or more. Less than 6 — \$21.25 Each.

No. 121—96"x30"x29" 6 or More—\$22.25 Each Less than 6—\$23.75 Each

J. P. REDINGTON & COMPANY

Dept. V. Scranton 2, Pa.

A Thrill-Seeking Crowd

Paul G. Hansen*

And when Herod saw Jesus, he was exceedingly glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought and mocked him and arrayed him in a gorgeous robe and sent him again to Pilate.—Luke 23:8-11

Stephen, a little boy six years of age, had only recently come to America from Germany. The family had fled from the Russian Zone and had left everything behind. For several years there had scarcely been anything to eat, and the little boy had suffered seriously from malnutrition. But now the father had work, and the little fellow was rapidly gathering strength again. Then came the day when Stephen was to have one of the biggest thrills of his life—a ride in an American automobile. A neighbor was going to take him. When he saw the car drive up across the street, he just couldn't wait. He darted out into the path of a speeding truck, and he was dead before they could get him to the hospital. It seems so terribly tragic. Here is a boy saved from a Russian concentration camp, recovering from almost fatal malnutrition, finding his first real days of happiness—and then sudden death.

But there is a far more tragic scene going on within the Christian Church all the time. Here are men and women saved from hell and eternal damnation by the precious blood of Jesus. The gracious Lord has brought them from death to life by the power of his Spirit. He has nursed them along to some measure of spiritual health and strength. And then suddenly one day, with their


eyes on some new thrill or some exciting adventure, they rush out madly into the path of temptation, and their souls are lost forever. Do you remember how sadly the Apostle Paul talked about such a friend of his when he wrote: "Demas hath forsaken me, having loved this present world"? (2 Timothy 4:10) Judas took one look at the shining pieces of silver, and the excitement was too much for him. David saw an exciting face and figure and brought tragedy to his home and country. Samson wanted thrills and adventure and just about destroyed himself with his own strength. And I suppose that way back at the beginning it was the excitement of trying something new that was the biggest temptation in the Garden of Eden.

Adam and Eve were persuaded by the serpent. Samson was urged on by his pleasure-loving friends. Judas was flattered by the high priests. And just about every thrill-seeking man or woman has been a victim of a thrill-seeking crowd. So here in our text we have the picture of a group of bored and bleary-eyed courtiers and soldiers trying to stir up a little excitement, and Herod the king, so influenced by the crowd around him that he too can think of nothing else but fun. This crowd is a picture of our day and age. We want thrills. We want excitement. We want something new. We want fun. We want entertainment. And the big, mad search for pleasure which makes up so much of American life gets us all on the same merry-go-round sometimes, until the danger of becoming another Herod and condemning Jesus to death for the fun of it is very real and very, very near.

I

Let's take a look at Herod and his crowd to see first of all the reason in back of their desire for excitement. Of course, we don't know much about the rest of those people in Herod's palace. Some of them were "his men of war," and we know the hard, cruel, and im-

*Minister, St. John's Lutheran Church, Denver, Colorado. This sermon is taken from the book "The Crowds Around Calvary," and is used by special permission of the publisher, Concordia Publishing House.



PARTIAL
COVERAGE

NOT
PROPERLY
INSURED

**NEGLECT
CAN COST
YOU THOUSANDS
OF DOLLARS**

39%

OF ALL CHURCHES
ARE ONLY
PARTIALLY INSURED

It costs you nothing to have us Review and Plan an insurance program to guard the financial stability of your church.

Marvin A. Taylor

Experienced Church
Insurance Counsellor

2038 Oakmont Street
Philadelphia 15, Penna.
PIlgrim 5-3700

Is Your Life Insurance Investment Guaranteed?

by Andrew Hobart
President,
Ministers Life & Casualty Union



Guaranteed? Yes, in many ways.

Your money in permanent life insurance is money "in trust". By law, it provides guaranteed interest, cash values and future payments as well as a guaranteed death benefit.

Interest—Your permanent policy builds a reserve along with each premium payment. Interest on this reserve is compounded annually at a guaranteed rate of 2% to 2¾%, depending upon the company. We, for instance, guarantee 2¾%. Dividends are extra.*

Cash Values—Your policy's cash value, based on its reserve, is guaranteed and stated in the contract. You may borrow at a fixed and modest interest rate against these values. Or, if you must discontinue premiums, you may take the value in cash or equivalent continuing paid-up insurance.

Future Payments—Final values of your permanent insurance are clearly guaranteed in the contract—even a half century or more in the future. A definite amount is payable in event of death or when your policy matures. Guaranteed provisions by which you or your beneficiary may receive scheduled installment, annuity or interest payments are also included. All are backed by reserves and are guaranteed.

Thus your life insurance is a no-risk investment with long-term financial guarantees that bankers and stockbrokers do not attempt to match. These guarantees are the "pressed down and running over" extras that distinguish an insurance investment program. They should be in yours. If we can help you, you are most welcome to write to us.

*In a future column, we will discuss dividends—watch for it.



MINISTERS LIFE and casualty union
3100 west lake st. • minneapolis 16, minn.

moral character of the average Roman soldier of that day. But let's look most of all at Herod. We know more about him anyway. And in him it is easy to see why excitement is so tempting.

Herod had a guilty conscience. In St. Mark's Gospel (6:14) we learn that Herod, who had put John the Baptist to death in another moment of thrill-seeking, was worried for fear that Jesus was John the Baptist come back from the dead. That is one reason why Herod had been "desirous to see (Jesus) of a long season." He wanted to reassure himself of the fact that Jesus was an altogether different person. But although the physical appearance of Jesus must have convinced Herod that here was no John the Baptist, yet the guilty conscience still remained. He had committed murder in a drunken stupor, and there had been nothing to rub the bloody stains from his soul.

When American soldiers came to the Nazi concentration camp at Buchenwald after the German defeat in World War II, they were horrified by stories of torture and death. One inmate told how the guards would get all the prisoners together out in the yard and compel them to sing at the top of their voices, sometimes for an hour or more at a time. But very soon the prisoners caught on to the fact that they were singing to hide from possible passers-by the shrieks and screams of those who were being tortured and executed. For Herod the desire for a good time was also the desire to cover up the cries of a guilty conscience. What other explanation is there today for the restless, feverish, endless search for something new and exciting on the part of the great masses of people the world over? Boswell tells that Samuel Johnson went to a party once where there was a riot of fun and gaiety, but he came away early and in disgust because, as he put it, there wasn't a soul there who had nerve enough to go home and think. One of America's most notorious murderers was released on parole recently, after serving more than thirty years for a crime committed just to get a thrill. Even wild parties and drinking bouts and sex orgies get to be tame after a while, and nothing can take the mind away from guilt and fear except the thrill of crime and violence. This is largely what lies in back of waves of lawlessness that have swept our land. We are living in a thrill-seeking age and among a thrill-seeking crowd.

Now perhaps we can understand such

behavior on the part of men like Herod. After all, something has to relieve the haunting fear and the stubborn ache of a guilty conscience. But how can we account for the fact that many a Christian is misled by the same temptation? Jesus has died for our sins, as he has died for the sins of all, and will forgive the sins of all who come to him. Nothing is more important in this Lenten season than to remember how our Savior went through all this suffering and mistreatment at the hands of his enemies in order that you and I need never again worry about our sins. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool." (Isaiah 1:18) Isn't that enough to give us peace of mind and freedom from guilt so that we need not cover up a conscience with thrills and excitement?

The only answer must be that we too have our faith weakened and our lives influenced by the thrill-seeking crowd among which we live. Even Herod might have taken Jesus more seriously if only he had been alone with that mysterious Teacher from Galilee. But Herod had to play the man of the world in front of his servants and soldiers. And, besides, he had gone with that kind of crowd too long. Take your fun where you find it, had been his motto for more years than he could remember. So, as much as he wondered about who Jesus was, he still "hoped to have seen some miracle done by him." He wanted magic tricks performed. And when Jesus wouldn't oblige with that kind of thrill, "Herod with his men of war set him at nought and mocked him and arrayed him in a gorgeous robe and sent him again to Pilate."

So we Christians know better, but we find ourselves going along with the crowd and looking for thrills in the ways of Christ's enemies. Don't you think that is the main reason why we don't take time for quiet conversation with Jesus in prayer; why we don't have time to listen to him in his Word? Don't you suppose that is the reason too why our church services can't be more than an hour long, and if they are longer, people may walk out right in the middle of their worship and prayers? We've got the fever. We're right in with the crowd. We're restless and impatient. We have

to be doing something exciting. We get fidgety if the pastor preaches more than fifteen or, at the most, twenty minutes. Even our family devotions have to be streamlined. Where are the families nowadays that can even spend a half hour or so singing hymns together or reading the Bible together or discussing spiritual things together? And who ever heard of sitting home of an evening and reading the Bible? I pray God this is not the result of guilty consciences even in Christians (though it could often well be), but even if it is just the spirit of the age, it is dangerous indeed.

II

This story from the Savior's life also shows the tragic result of thrill-seeking. Jesus was being accused. Jesus was being threatened with death. Herod could have set the Savior free and gone down in the history of God's people as another champion of the faith. But Herod let the chief priests and scribes accuse as they would, and when he was finished with his fun, he "sent (Jesus) again to Pilate."

Isn't it awful to have nothing but fun while such serious things are happening to our Lord? And yet all the while that you and I have a good time at the expense of what we might be doing for Jesus, we are letting him be falsely accused and condemned. No wonder the work of the church suffers today. No wonder Communism has things its own way in most of the world. Emperor Nero is supposed to have been completely out of his mind when he set fire to the city of Rome and played his "fiddle" while thousands perished in the flames. But you and I are not demented. Are we so bewildered and confused by the thrill-seeking crowd of our day that we don't see that all too often we too are "fiddling" while the world gets ready for destruction and thousands of souls perish in eternal flames? If that is not the case, how can we possibly excuse our indifference?

But it isn't only the kingdom of God that suffers when we go with the thrill-seeking crowd. I am sure God can take care of his church in the end, and he has promised, "The gates of hell shall not prevail against it." Most of all, you and I suffer ourselves if we make pleasure and excitement one of the chief aims of our life. No doubt this moment with Jesus was the turning point in Herod's life, and from a moment of fun he went on to eternal destruction.



Philadelphia Carpet

A Warm Invitation to Worship

BETTER QUALITY

100% wool pile Philadelphia church carpets conceal footmarks and cushion sound.

BETTER SELECTION

Choose from either Philadelphia's popular and traditional Church Red, or any of the many other beautiful colors and textures, specifically designed for church use.

BETTER VALUE

Enjoy the economy afforded by Philadelphia's high quality and reasonable prices. Long wear and minimum care are assured.

Write for name and address of dealer nearest you

PHILADELPHIA CARPET CO. Allegheny Ave. & C St.
Philadelphia 34, Pa.



Monroe FOLD-KING

Tempered Masonite Top, Plasticized Waxed stain-resistant

FOLD-KING MODEL K-3
30x96 inches
30 inches high

Easily Seats 10
(5 on each side)

Announcing NEW 1960

NEW Automatic Locking
Exclusive "jackknife" action snaps pedestal in place, or flat for folding.

NEW Super Frame
Underframe solidly tied at 14 vital spots.

NEW Wear Proof Edge
Anodized aluminum lip moulding, seal-pinned. Super-bond steel corners.

FOLDING CHAIRS
ALL STEEL and many styles and sizes. Direct prices, special discounts.

TRUCKS FOR TABLES CHAIRS
for moving and storing. Smooth rolling. 7 models and sizes.

Monroe FOLD-KING FOLDING PEDESTAL TABLES

DIRECT FACTORY PRICES, DISCOUNTS, TERMS
Churches, Schools, Clubs, Societies, and all Organizations

If you are on the Kitchen or Purchasing Committee of your church, educational, fraternal or social group, you will want to know more about our New Monroe Fold-King Banquet Tables, as well as other Monroe outstanding, exclusive dining, recreational and service equipment. Tables, 68 models and sizes, for every use. Folding Chairs, Table and Chair Trucks, Portable Partitions, Folding Risers and Platforms, etc. Join over 55,000 other institutions and organizations who own and recommend Monroe Folding Tables and other superb specialties. Mail Coupon, write, wire or phone us today for catalog, prices, discounts, terms.

NEW 1960 FOLD-KING CATALOG FREE!

The Monroe Company, 60 Church St., Colfax, Iowa
Please send complete Monroe 1960 Fold-King catalog, prices, discounts & terms. Check which below:

☐ Folding Tables
☐ Trucks for Folding Tables and Chairs
☐ Portable Partitions

☐ Folding Chairs
☐ Folding Risers

Name of church or organization _____

Mail to _____ Title _____
Address _____
City _____ State _____

THE MONROE COMPANY 60 Church St., Colfax, Iowa



BEAUTIFY YOUR CHURCH NOW

with economical, superbly designed quality church furniture
by National. WRITE DEPT. 18 FOR COMPLETE CATALOG

National CHURCH FURNITURE CO.
821-23 Arch Street, Philadelphia 7, Pa.

Leaves air mint fresh!

Mintol
the multi-purpose
industrial disinfectant
with the fresh mint leaf aroma

MINTOL disinfectant has a coefficient of 9. Diluted half a cup to the pail of water, it meets the new Use Dilution Confirmatory Test.

Kills bacteria. Mintol sanitizes the surface. Just dilute and apply with mop. Instead of a druggy odor you'll get that refreshingly modern mint fragrance.

Deodorizes. Add one-quarter cup of Mintol to your favorite cleaning solution and apply with mop. You will deodorize as you clean—do both jobs with the same swish of the mop.



For free sanitary survey of your premises
ask your Dolge service man

For literature about MINTOL and other Dolge products write to The
C. B. Dolge Company, Westport, Conn.

Dependable
DOLGE
TRADE MARK

Not that there is anything wrong with fun. Thank God, our country has recovered from some of that Puritan background which made even a noble deed a sin if there was fun in it. But not too many years ago, on Edward R. Murrow's program *This I Believe*, Hugh Casson, a noted British architect, gave as his reason for not being a church member what he called "the gloomy atmosphere of death in which religion is so steeped that it has discouraged me." By contrast, think of John Gunther's visit to Albert Schweitzer in Lambarene, Africa. The one thing he could not forget was the sound of Schweitzer's laughter. He said that when the great missionary laughed, "you could hear the gurgle of a pure mountain stream and the spontaneous glee of an unspoiled aborigine." It has been characteristic of godless movements like Nazism and Communism that they are grim and rigid, with no trace of humor. It was of people who always took themselves as well as their religion too seriously that Thackeray wrote: "Stupid people who do not know how to laugh are always pompous and self-conceited; that is, ungente, uncharitable, and unchristian."

But on the other hand, the Christian who is willing to sacrifice right for riotous living and holiness for hilarity and prefers the crowd of celebrators to the communion of saints is headed for the same spiritual destruction which overtook King Herod. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 16) And of "drunkenness, revelings, and such like," St. Paul writes to the Galatians, "I tell you now, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:21) There is nothing wrong in a good time, but the person who puts gaiety ahead of God or mirth ahead of morality has made of pleasure a god and is lost in the thrill-seeking crowd.

"We may call Christianity exhilarating or we may call it devastating," writes Dorothy Sayers; "we may call it revelation or we may call it rubbish; but if we call it dull," she exclaims, "then what, in Heaven's name, is worthy to be called exciting?" May God help us to be a part of his own kind of thrill-seeking crowd.

(end)

Not More Members But

More Workers Needed

Richard K. Morton*

The nominating committee of a large church was meeting. "This is a most important office," said one member. "It certainly is," was the reply, "but all of the people suggested have repeatedly held offices like this."

The remark was all too true. The committee checked and found that of their 1,017 members only 31 had ever held the most important offices open to laymen and laywomen.

The writer has data on a cross section of six middle-class churches, each with a membership of about 750. In one case the clerk's record showed that eleven people had passed around the major offices for a period of about forty years. Not once did distinctly new blood enter the picture. The records of the other churches indicated that in none of them were there more than sixty people involved in carrying on the work of the church in an important official capacity.

Intrigued by this condition and indeed somewhat alarmed, I have looked further into the matter. I have asked the officials of two large urban churches and four typical town churches to go over their lists of members and enumerate the projects, committees, or activities associated with their people. In each case there were fewer than one hundred people who could be considered in any sense as having completed work of any significance for the church. This did not include, of course, assisting at a church supper, making a normal envelope contribution to the finances, and the like.

Repeaters in office were common, and the prevalence of "old faithfuls" was manifest. It was apparent from these few data that less than twenty percent and in some cases less than five percent of the enrolled membership were actually doing much of anything as

church members.

I have found something of a norm in the proportions revealed for those supporting church school or youth work and men's and women's work as compared with the membership of the church.

The typical urban church of today will have from fifty to one hundred fairly active in its youth group, about sixty active in the men's group, about seventy-five in the main women's group, and an average attendance of about 550 in the church school. Here we are concerned with urban churches of 1,500 to 2,000 members in growing areas.

In the 700-member bracket in a rather unfavorable environment where growth has slowed, the youth group might be cut in half, while the church school will perhaps have a membership of 400 to 500, with an attendance of only half of that.

Let us take another group of affluent urban churches, especially where growth is not very rapid and where roots are deep and traditions long. Here the investigator often finds about 400 out of approximately 1,700 members attending each Sunday, with as few as 225 in the church school and the youth group down as low as twenty-five to thirty-five.

It is much more heartening to take the churches in the thriving suburban areas where young families are rapidly moving in. According to this pattern the church school is often founded before the church, and although there may be about 400 members in a relatively new church, the church school is bulging the walls with 1,200 students.

This study has led me to believe that where youth and church school work are on a small and inactive scale there is a strong correlation with the lack of membership participation. In other words, too many belong to the church but are

NOW...WITHIN
REACH OF EVERY
GROWING CHURCH!

Magnificent New

Americana® Bells

by Schulmerich®

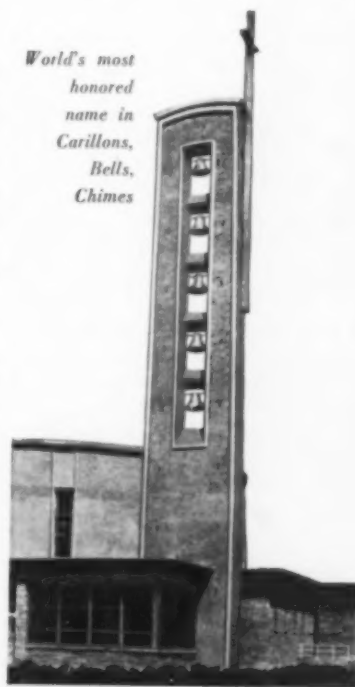
Today, more than ever, pastors recognize the vital role bells play in helping a church to *grow*—to reach out and attract new members. So here's good news! Schulmerich now makes it *inexpensive and practical* for your church...regardless of size...to have the unbelievably beautiful AMERICANA Bells...the greatest advance in carillon music since the bell itself! Richer! More inspiring! An ideal donor's gift. Any make carillon accepted in trade. Ask for thrilling free demonstration.

SCHULMERICH CARILLONS, INC.

1530 CARILLON HILL • SELLERSVILLE, PA.

®Trademark of Bell Instruments produced by Schulmerich Carillons, Inc.

World's most
honored
name in
Carillons,
Bells,
Chimes



*Chaplain, Jacksonville University, Jacksonville, Florida.

not doing anything for it or in it. If they were active in their roles as parents, professional and business people, Scout and service club officials, and so on, more of the younger element would be attracted.

Why do we still find such data as I have found in our churches today? We have more than one hundred million nominally enrolled in our various churches. What does this involve? What are they doing? Why is it that so many of them are apparently doing nothing?

We have gone through a long history of too ready acceptance of people into membership. We have not asked for much in testimony or in description of past belief or works. We have not been specific in telling them what they might do or what is needed. Indeed, we have clearly given the impression that there was not much of anything they could tie to at the moment. They have then proceeded to disappear within the church!

Only recently have church staffs worked out programs involving what individual members could do. They have a thorough plan for the staff and the major committees, but the great reservoir of manpower in the membership as a whole still remains largely unaroused and untapped. We have tended to stress largely that one joins the church because he believes something or wishes to acknowledge the lordship of Jesus Christ and wants to be benefited spiritually. It is apparently of less moment that the member view himself as a "co-laborer" with Jesus Christ.

There is probably no other institution of its size which by the very manner of its functions allows so many of its members to continue in idleness. The Christian is much more often a believer, a person in need, a sinner, a source of fellowship, than a worker.

What can and should be done about this?

Some churches have a form of membership application which asks the prospective member to list the phase or phases of work he intends or hopes to take up. This information is then relayed to all officers who may be concerned. In a few cases the major departments sponsor the individual and participate in some way in his induction into church membership. In other cases, on the date of joining the church the member is given a card on which are designated appointments with a member of the clergy staff and with the staff involved in the type of work which in-

IMPORTANT DATES FOR CHURCH ADMINISTRATORS

The following three meetings will interest many readers of **Church Management**. The first two deal with church buildings, architecture, and furnishings. The third is the annual meeting of The National Association of Church Business Administrators. All churches which may be considering the employment of a business manager should be interested in this latter gathering. **Church Management** will be represented at each meeting. Look us up and say "Hello."

CHURCH DESIGN AND BUILDING CONFERENCE

Sponsored by The Church Federation of Greater Chicago and other Chicago and Illinois bodies.

Hotel Morrison, Chicago
April 19, 20, 21

For details write to
Church Design & Building
Conference
Room 1107
19 South LaSalle Street
Chicago 3, Illinois

1960

JOINT CONFERENCE ON CHURCH ARCHITECTURE

Sponsored jointly by the Church Architectural Guild of America and the Department of Church Building of the National Council of the Churches of Christ in the United States of America.

Hotel Leamington, Minneapolis
May 3, 4, 5

For details write to
Church Architectural Guild
of America
1346 Connecticut Avenue
Washington 6, D. C.

1960 CONFERENCE, NATIONAL ASSOCIATION OF CHURCH BUSINESS ADMINISTRATORS

North Broadway Methodist
Church, Columbus, Ohio
July 19, 20, 21, 22

For details write
Mr. Jack Jones
North Broadway Methodist Church
3434 Broadway Place
Columbus 14, Ohio

terests him. He is then given a specific relationship with a committee or project, and status among those who are working on it. He is asked for progress reports and is given opportunity to confer with coworkers, who seek to become his friends. In this way few people get the impression that a clique or a favored few are running the church or that the officers do not want newcomers butting in. Also it is difficult for a Protestant hierarchy to develop, which tends to make the average members feel that they are on a lower and unimportant level in the life of the church.

Why don't more people work at the privilege and thrill of being a Christian and a church member? For these reasons and many others: They have never been asked or permitted to do so. They have never been challenged by any project of the church. They have had a preconception of the church as a place where something was always being done *for* and *to* them rather than *by* them.

Many of our churches have failed to grasp the fact that through work and experience people deepen and strengthen their faith. If too theoretical and abstract, faith will not hold up the way it will when one has worked hard and long for the church and its Lord. Designating a certain night as church night and putting all committees and many other activities on that night is one way of helping to reduce excessive demands made by the church. But in all too many cases the church does not really make any demands. It retreats in the face of other community organizations and takes what may be left.

Besides, many church members have never come to understand what the local church consists of. They have only a vague idea of what committees and departments there are, how they are organized, what they are supposed to do, and who holds office in them. Many have no idea that the church is interested in certain projects which it considers vital.

In this world today it is more important than ever that we regard the church as an organization interested in social change and improvement rather than one designed to provide comforts and satisfactions for the righteous and the saved. There is need for the kind of preaching and religious study which will inspire the Christian to act and to give his beliefs a social impact.

One must recognize, of course, that our present society is beset with a plethora of organizations. We have too

More than a Pew!

STYLE

MATERIAL

CONSTRUCTION

The three most important features to consider when selecting pews for your church. Of course, style is usually determined by personal taste — interior harmony or architectural trends. And since materials usually effect the price, budget often selects the woods to be used.

But most important—the priceless beauty and durability of high quality construction comes only through conscientious craftsmen and manufacturing techniques perfected by long years of church furniture experience. That's why so many select L. L. Sams and Sons, with complete confidence.

We invite your inquiry!

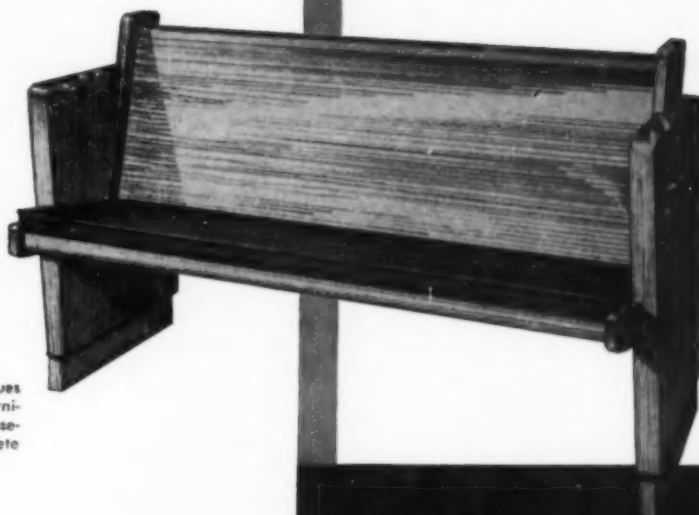
L. L.

SAMS

AND SONS

P. O. Box 1430

Waco, Texas



More than 50 years of experience in designing and manufacturing church furniture.

many of them for the number of people involved. The trouble is that the alert, willing, conscientious, and socially concerned people tend to join too many, while thousands remain unmoved by any.

In an address to the senior class one of my colleagues pointed out that the campus has an organization for every forty-five students and that the country, with one hundred and seventy-eight million people, has over twenty-one thousand clubs and societies which are sufficiently large and well known to get listed in a directory. There are countless others which have not gained that distinction.

We have this largely immobile and silent reservoir of help which has never been solicited or utilized. Many churches do not see any reason why this should be attempted. But Christian life within the church is thus one of quiet satisfaction and aloofness from the graver and more vexing problems of the world. Christian living thrives on Christian labor. It simply does not work out in practice that a converted or sincerely religious person goes to work without any urging.

(end)

Plan Church Activities with this handy CALENDAR



\$1.00
Postpaid

PER SET OF FOUR—TWELVE MONTHS

ACTUAL SIZE OF EACH SHEET 17 X 22

"OUR CHURCH AT WORK" calendar for the next four quarters eliminates the problem facing every pastor. By using this method of planning, all dates can be correlated, saving time in scheduling meeting dates.

The calendars list all fixed and generally accepted dates out of the Christian Church year; ample room is provided for local dates.

Many churches have three sets of these remarkable calendars—one for the pastor, one for the church office, and a third set for the bulletin board. **Send only \$1 per set for as many as you wish to order.**

SPALDING PUBLISHERS

1020 West 94th Street Chicago 20, Ill.

Dispose all your wastes
this **SAFE . . . QUICK . . .**
ECONOMICAL WAY!



SAMCO

**GAS
FIRED
INCINERATOR**

engineered especially
for church and institutional use.

INCINERATES wet or
dry combustibles, garbage, sweepings, milk
cartons, boxes, rags — all waste refuse!

100% SAFETY EQUIPPED — AGA approved controls, automatic shut-off on main and pilot burners.

SAVE . . . buy direct from manufacturer. Hundreds of satisfied purchasers the world over. Write for full information and prices.

SYRALL MANUFACTURING COMPANY

511 North State St.

Syracuse 3, N. Y.

They Were

The Best That Money Could Buy

Horace G. Smith*

The title of this brief article constitutes the defense made by the wife of a young minister when she learned that her husband's parishioners did not appreciate his sermons. Cecil Northcott, the distinguished British editor, quoted these words in a lively article in *The Christian Century* of September 23, 1959. In it he reviewed the impressions made upon him during the last of his many summer visits to this country. Apparently the implication of

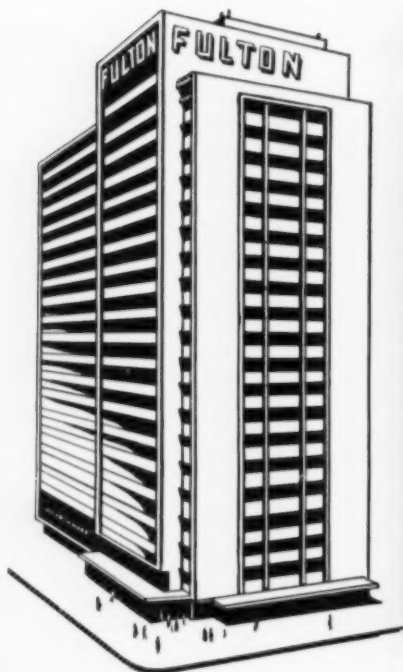
*President Emeritus, Garrett Biblical Institute, Evanston, Illinois.



this young wife's defense of her husband's method of preparing sermons remained with him as one of the striking incidents of the summer.

In fact, he added one other incident to emphasize the implication of the intriguing admission made in this title. He wrote: "One elderly minister told me that he once had the honor of introducing Campbell Morgan to his people and startled the great man by saying, 'Dr. Morgan has often been in this pulpit, but never before in person.'" Following this statement Northcott added somewhat cryptically, "That minister had spent his sermonic money

AT ATLANTA'S FULTON BANK...



Model PS-20BP battery powered Clarke-A-matic cleaning floor in main lobby of Fulton National Bank, Atlanta, Ga.

wisely." While our friendly observer was careful not to make direct or wholesale indictments, his readers cannot escape concluding that he went away with the feeling that many American preachers depended on others for help in finding topics, texts, illustrations, outlines, if not sermons in their entirety.

So far as this reader knows, no one has risen to the defense of American preachers against this subtle charge of plagiarism, if we may use that more offensive term. We must therefore assume that some have not responded because of a sense of guilt. Others may have kept silent due to a lurking fear that the practice suggested by Mr. Northcott is altogether too common. The writer of this article confesses that he has been frequently disturbed through the years by the same fear.

My first inkling of this sort of procedure came more than fifty years ago when as a theological student I bought a second-hand volume of Phillips Brooks' sermons. Leafing through the pages, I discovered that a date was clearly written at the beginning of each sermon. It did not take much of a detective to conclude that the former owner had used these sermons week by

week in lieu of messages born of his own mind and heart. Since then I have heard it said that this or that man used the sermons of other preachers. Occasionally the charge has been found true, and always to the very great embarrassment of the guilty man.

Two other circumstances have deepened the fear that a considerable proportion of our preachers fail to be as original in the preparation of sermons as they might be. First is the enormous increase in the publication of sermons. They appear in books; they are published monthly or quarterly in magazines; they are distributed in leaflets that are free, if not syndicated. There must be a market for these sermons, and almost inevitably one believes it is the preachers who buy them. Second are the observations made over the years while visiting the libraries of many, many preachers. All too often one sees on the shelves in these studies an undue proportion of printed sermons in comparison with books on history, biography, poetry, theology, etc. None of these, of course, are final proof of mistaken use of what other men have wrought; but taken all together, they point in the direction of an unhappy insinuation or

suspicion. At the end of all these years I have to admit that this specter will not down.

To avoid an immediate and hot response from an angry minister, young or old, the writer freely admits that every preacher should read the sermons of other men, especially those of the masters of yesterday as well as today. His salvation, however, rests in reading many preachers rather than one or two, and in holding a very, very careful balance between this type of reading as compared with the wide range of other material one might read, mark, and inwardly digest. I shall be forever grateful for some of the sermons I have read.

Congregation Defrauded

Once again the writer disclaims any intention to condemn. He writes only to point out that so far as the practice is employed, the congregation involved is in a sense defrauded, even as the trusting confidence of a listening public was betrayed by the producers of certain quiz shows. Wittingly or unwittingly, the long-suffering parishioners of such a preacher miss an authentic note in the

(turn to page 43)

ClarkeA-matic DOES A 16 HOUR JOB IN 45 MINUTES

Before placing the Clarke-A-matic self-propelled floor maintainer on the job, four men worked four hours to clean the 7214 sq. ft. of terrazzo floors in Fulton National Bank's main lobby. The floor was cleaned only once a week—a total of 16 hours labor time.

Today, the floor is cleaned in 45 minutes by one man with a Clarke-A-matic, reducing labor time 15 hours and 15 minutes each time the floor is cleaned, which, according to Fulton Bank's calculations, is a labor saving of 95 percent.

In addition, a better housekeeping job is accomplished and customers are provided with a safer, more sanitary floor. The floor is now cleaned *three times a week*. These three cleanings, requiring 45 minutes each, total only 2¼ hours—saving 13¾ hours each week.

THE BEST KNOWN NAME IN FLOOR MACHINES



233 E. Clay Avenue, Muskegon, Mich.

Put briefly, Fulton Bank's Clarke-A-matic does three times the cleaning for less than one-seventh the former cost.

And one more thing: Clarke-A-matic gets floors clean. Instead of just moving dirt around with a mop, it scrubs, picks up and dries—all in one pass—and leaves floors sparkling. And, the Clarke-A-matic is self-propelled—ideal for cleaning large floor areas in any institutional, commercial or industrial building.

All these Clarke-A-matic advantages and savings can be yours!

Ask to have your Clarke distributor tell you how many hours and dollars you can save with the right size and type of Clarke maintenance machine. He'll gladly prove it by putting the machine through its paces on your floors.



Authorized Sales Representatives and Service Branches in Principal Cities
Distributed in Canada: G. H. Wood & Co. Limited, Box 34, Toronto 18, Ont.



CHURCH OF THE BRETHREN OFFICES

Elgin, Illinois

A belief that work and worship belong together led the planners of this denominational headquarters to place their chapel in a prominent place in the building. In carrying out this motif the architects have designed an efficient business office and printing building of contemporary lines, while its chapel preserves the Brethren traditions of many generations.

In the picture above you see the wide, friendly entrance. The stone structure

at the left is the fortresslike chapel. The picture below reveals the chapel extending out from the building in a most prominent position.

The interior of the chapel is shown on the front cover of this issue. It seats one hundred and forty worshipers—employees and visitors. A worship service is held each Wednesday morning, and the chapel is also used by various executive groups who are meeting for the business of the church. The sturdy stone

wall of split native granite, the small pierced windows, and the plain benches and altar fixtures symbolize the ruggedness of the early Brethren folk.

The small, pierced windows shown in the chancel picture at the right are about 9 x 11 inches in size. They contain varicolored glass, and many have symbolic designs.

The printing shops of the denomination are housed in the wing shown at the left in the picture below.



The architectural firm Frazier, Raftery, Orr and Fairbank, Geneva, Illinois, designed the building. To get the proper atmosphere, a member of the firm visited historic Brethren churches in several parts of the country.

THE BEST THAT MONEY COULD BUY

(continued from page 41)

sermon, without which it is little more than sounding brass or a tinkling cymbal. The preacher may contend that he is giving his congregation better sermons than he can possibly produce, but he is utterly failing the congregation if "preaching is truth, through personality."

The more serious aspect of this creeping dependence on others is apparent in what the preacher involved misses and in what the continued use of second-hand material does to him. In reality he is the loser, as we shall find out. A preacher who is surreptitiously using the labors of other men misses the great joy of discovery. One of the delights in a preacher's life is the sudden or gradual recognition of some truth new to him or a new angle of an old truth that leads him to cry out "Eureka." It is such a thrilling discovery that forthwith he must relay it to his congregation. This satisfaction comes with the discovery of text, themes, illustrations, and all that goes into the making of a sermon. Recently an editor in the *Saturday Review* wrote "On a Moment of Triumph." He described in these words what such an experience means:

This is when an important idea is born, when there is a sudden glorious clicking in the vitals of the writer, when he knows that his creative wells are full and are demanding release.

All this is missed by the slavish user of other men's material.

A preacher who becomes dependent on the sermons of other ministers misses also what a poet called "the joy of the working." There is a certain satisfaction in seeing a sermon take shape and form. Actually there is a creative quality about it all that will not let the preacher rest until the sermon is "fitly joined together." There may be, and there probably will be, "blood, sweat, and tears," sort of a travail of spirit, but in the end all this is forgotten in the birth of something new. All this is for the honest craftsman who in the spirit of an artisan,

or better yet, as an artist, can say in the end, "This is my own; I created it." He can stand up in the pulpit knowing full well that no one dare challenge him: "Sayest thou this of thyself or did another tell it thee?"

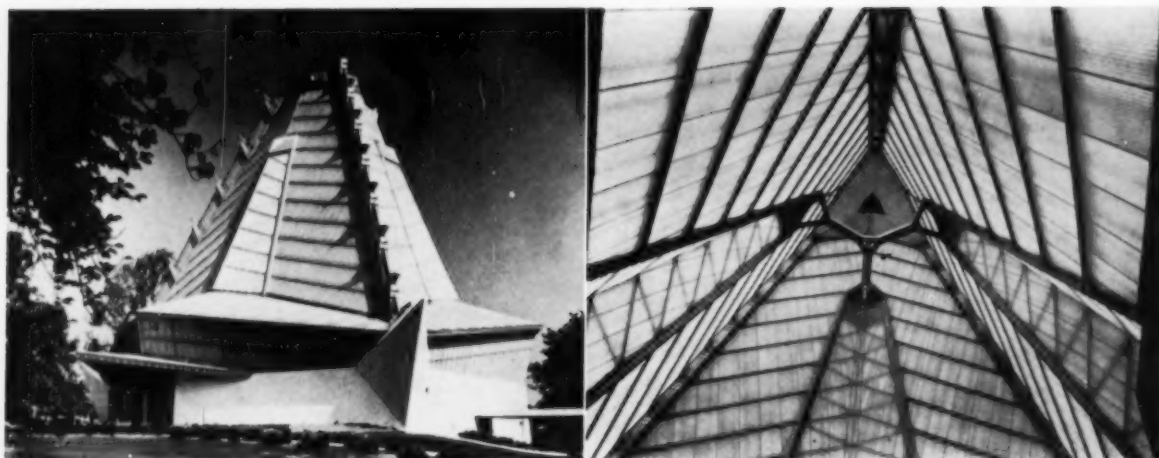
Even more fundamental is the likelihood that the practice of depending on others for sermonic material does something more serious than cheating him out of the joy of discovery and of the working. Followed over the years, this habit progressively dulls whatever portion of originality a man may have. There is, of course, a wide range of

originality to be found among any group of preachers. Most of us must be reconciled here to what Wordsworth called "our stunted powers."

But to every man there is given a modicum of originality, one talent so to speak, which if he puts it to use may grow even into larger things, but which if he does not put it to use may in the end be taken away from him. At this point the mills of God grind slowly, but they grind exceeding sure. In the end this kind of preacher stands revealed as one about whom the truest thing that

(turn to next page)





Frank Lloyd Wright Designed "Traveling Mount Sinai"

The Beth Shalom Synagogue at Elkins Park, Pennsylvania, carries into contemporary architecture the concept of the tent, the historic home of the traveling Hebrews of antiquity. Mortimer J. Cohen, rabbi of the synagogue, took the idea to the distinguished, recently deceased Frank Lloyd Wright, who accepted it and planned a building without roof, windows, or walls, as laymen know them, which has been described as an "ethereal mountain of light."

THE BEST MONEY COULD BUY

(continued from page 43)

can be said is "Ichabod." If followed through the years, this practice about which we are thinking finally makes a man utterly dependent on other men. He has used crutches so long that he can no longer walk alone.

Such a victim, if he is at all sensitive, lives in constant fear that someone will unmask him, even as has been done in the case of the quiz shows. He is doing something that scarcely bears the light of day, and such exposures do come. Fifty years ago a man of very considerable promise was preaching in a suburban town near Chicago. His seemingly brilliant display of scholarship vanished into thin air when a scholarly listener revealed the secondary character of his message. In recent years the posthumous publication of a certain man's sermons revealed the fact that some of them had been preached previously by other men, and the end result was anything but happy.

The uneasy position of a man who uses the sermons of other men is shown by the greeting given to the writer when he unexpectedly appeared at a church in a distant city. The pastor hailed him with these words: "You would show up on a Sunday when I was using the sermon of Dr. ———." Well, a man must face his own conscience as well as his wife and children. It is hard to see how a true minister can do this sort of thing month after month and escape a deepening sense of guilt.

Two words need to be said in closing. First of all, there is an inevitable and, shall we say, proper dependence on the work of other men. None of us start *de novo*. The line between the proper and the improper use of material is not as clearly drawn as, for instance, the white line that divides a highway. The history of literature furnishes abundant examples of this fundamental fact. Through the years there has been a pretty free-and-easy use of materials that others have developed at an earlier time. In this connection Kipling wrote the following lines:

When 'Omer smote 'is bloomin' lyre,
He'd 'eard men sing by land an'
 ^{sea:}
An' what he thought 'e might require,
'E went an' took—the same as me!

Those who find themselves in doubt as to the right and the wrong use of material of other men would do well to go back and reread Emerson's very excellent article entitled "Quotation and Originality."

The second word deals with a way of escape from this predicament in which many a preacher has become involved. Since our English friend has raised the question, let him give the answer in his own way. He does it in these words:

I hope that the new generation of teachers in the seminaries will help students to become expository preachers with their eyes on the message of the Bible rather than on the facile art of finding a topic and fitting a text to it.

Later in this same article he pleads for a renewal in the United States of expository preaching, and then writes:

Out with birds and trees, the happy light on land and sea, and day is dying in the west, and on with the stronger meat of the central message in the enduring conversation between God and man as recorded in the Scriptures.

This solution is very good so far as it goes, but from this writer's point of view it lays the responsibility at the wrong place, and that is on the teachers in the seminary. They are already bowed down by the weight of many intimations of their sins of commission and omission. For the most part the men who are practicing this unhappy art of utilizing the material of other men are far removed from the seminary. If they ever were enrolled under a teacher of preaching, they probably felt at the time that they already knew more about it than he did and thus learned little from him. These teachers have a responsibility, of course, but they never have touched the majority of men in the rank and file of our ministry and probably will not do so for years to come.

Many ministers may have fallen into these sloppy ways of dependence because they feared either that the extra work would bring on something like a nervous breakdown or that they would be macerated between an upper and a nether millstone of some kind.

(turn to page 58)

DREW SEMINARY PROTESTS

(continued from page 12)

Madison, New Jersey, has released a very vigorous protest against this recommendation. Its protest ends with these words:

"It is humiliating that The Methodist Church should lag behind the advances being made under the law of the land by social agencies, labor unions, public schools, and other denominations. Ninety years ago Abel Stevens, in his *History of the Methodist Episcopal Church* and with reference to the formation of the first two African Methodist churches, had this to say:

As these bodies differ in no fundamental respect from the parent Church, and as a difference of the human skin can be no justifiable reason for a distinction in Christian communion, *the time may come* when the parent Church may have the opportunity of making an impressive demonstration against absurd conventionalism, and in favor of the essential equality of all good men in the kingdom of God, by receiving back to its shelter, without invidious or discriminative terms, these people.

"We believe the time has come."

(Since this editorial was written we have received a very vigorous protest in a similar vein from the student body of Drew.)

Twenty-five Years Ago

From an editorial in *Church Management*,
March 1935

Here is something which reverses an age-long opinion. According to a report submitted by Marion B. Richardson to the American Society of Mechanical Engineers in New York, the incomes of Protestant clergymen led those of the other professions. The classification which he gives is as follows: (1) Protestant clergymen; (2) doctors; (3) lawyers; (4) engineers; (5) college professors; (6) writers.

We question the accuracy of this diagnosis. But there can be no question that in the changing order of things ministers stand much higher in the income ratio, when compared with the other professions, than they did before the years of the depression. It is not at all unusual at present to find the minister enjoying a larger income than anyone in the congregation.

GRIEVE NOT

God let us have him for those few brief hours
When mothers hold their wee ones to their breasts,
And fathers dream of what their sons will be
And how with courage they will pass life's tests.
And then God gently took him from our grasp
And bore him where the littlest angels rest.
Grieve not; our small son briefly showed the way
That leads to realms of those forever blest.

Ona Roberts Wright
Gainesville, Texas

Church Management; March 1960

new BEAUTY and dignity for your church



The richness, luster and authenticity of Dettra Christian and U. S. Flags add color and dignity to any church. Available from stock or made to order in a variety of superb fabrics to suit any church budget. Individual flags or complete outfits include a Glory Gloss Taffeta or Dura-Lite Nylon flag, brass-jointed oak pole, golden ornaments and a beautifully finished stand.

See your Dettra Dealer, or write for free literature and name of nearest Dettra Dealer. Write Dept. CM.

DETTRA FLAG CO., INC.

Oaks, Pennsylvania

FLAGMAKER TO AMERICA FOR MORE THAN 50 YEARS



Priming the Preacher's Pump

Have you a gladiatorial concept of the ministry? The phrase was used by a scholarly officer of the Colgate Rochester Divinity School in an address to brother ministers recently. Dr. Milton C. Froyd explained the reasons for opposition to an educated and full-time ministry which characterized the early years of certain great denominations within the Protestant church. One reason for the antipathy to college and seminary training and to setting men apart by ordination to full-time devotion to the work of being pastor and preacher was just that the saints of that far-off time feared that it would set their spiritual leaders too far apart from the laity. Dr. Froyd rightly considers the attitude wrong and rejoices that a wiser opinion prevailed. However, he did point to the peril which an educated minister faces by the very nature of his specialized professional training and position. He illustrated his point by describing a pastor whose relations with his officials and congregation had sadly deteriorated. The pastor refused to accept the suggestion that he consider his people's needs and their capacity to receive what he preached to them. Indeed, he resented any layman's attempt, however friendly and well-intentioned, to give helpful suggestions whereby he might improve his communication of the gospel and his relationship with his parishioners. Regarding his position he declared, "Only God goes with me into the pulpit!" The inference, of course, was that he took orders from God only and listened to no child of God who might have a word inspired by the same Lord he sought to represent. This minister, commented Dr. Froyd, held a gladiatorial concept of the Christian ministry. He considered himself chosen to do battle for the Lord in the area of his church.

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and instructor in homiletics at Colgate Rochester Divinity School.

Those who came paid their admission charge. They did not wrestle, fight, and suffer as did the gladiator; nor were they involved in the "wrestling against the despotism, against the powers, against the world rulers of this present darkness, against the spirit forces of wickedness in the heavenly sphere." (Ephesians 6:12, *Amplified New Testament*. Zondervan Publishing House.)

A gladiatorial concept is a spiritual continent and ocean distant from the New Testament concept which is that of preacher and pastor as servant of the servants of God. A pastor does not need to be treated as a door mat, neither does he need to throw his soul into "neutral" and go where he is pushed, to be a brother in Christ to all entrusted to his care within a congregation. There are uncongenial saints. There are "worms in the pews" as well as dry rot in the pulpit. Individuals are crotchety, dour, irascible, and a pastor may be forgiven if he sometimes prays that certain "saints" join another church. But as St. Paul said to the distraught Philippian jailer: "Do thyself no harm: for we are all here." (Acts 16:28, King James Version) We who are the shepherds may be as difficult as the sheep and lambs we tend. The great God does accompany us when we undertake missions for him in the pulpit, in the board meeting, in the counseling interview, in house visitation. But also with us go the souls given for a time into our keeping by our divine Shepherd and Lord.

Harper & Brothers have let me read a manuscript of a book to be published on March 30. It is Dr. Daniel D. Walker's *The Human Problems of the Minister*. It is full of uncommon sense and Christian insights. Two chapters bear directly on the problem raised in this "editorial": "Competing With Our Brothers" and "The Professional Family Man." In the latter there is counsel for the minister's wife who resents much in

her husband's vocation, including the actions of church people. In the former chapter he deals with the discouragement which embitters many a good parson because his abilities go unrecognized and promotions are denied him. More than pious generality is Dr. Walker's final word:

In the last analysis that's where our egos are dissolved, too—in our devotion to a common task. Not just any task. But the task—the only task worth our life's devotion—service of the King of kings. (page 51)

Sermon Seeds

Next month is April. To say it is to think of Katherine Tynan's lines:

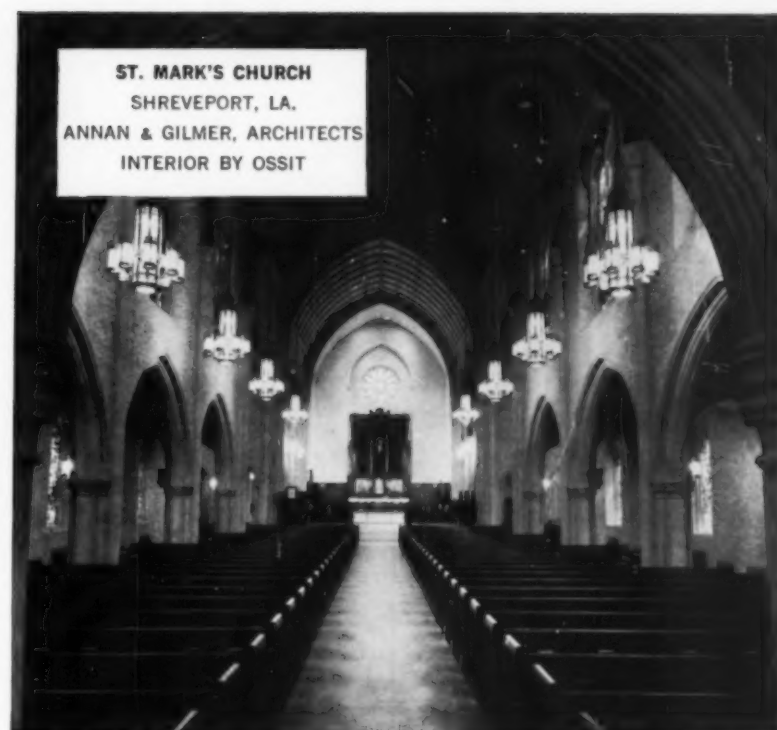
All in an April evening
April airs are abroad,
I saw the sheep with their little lambs
And I thought of the Lamb of God.

April 1960 has Passion Sunday. Sometimes we misname Palm Sunday by this title. "Beginning with Passion Sunday," says William Sydnor in his *Keeping the Christian Year* (Morehouse-Barlow Co., 1959; page 31), "the Church looks forward to our Lord's passion (suffering) and death. This is the most sacred time of the Christian Year, and the observance of these two weeks should be carefully planned." Dr. William H. Nes, professor of homiletics in Seabury-Western Theological Seminary, writes not only for his fellow Anglicans but for all of us when he reminds us that "we must never speak only, or even chiefly, of the blackness of human sin or of the tragedy of the Passion. Indeed, tragedy itself is something other and different from pessimism. No; we must always speak of the Passion in relation to the Resurrection; we must always speak of sin in relation to grace and the power of Christ's sacrifice. . . . Today, as we enter into the Passion, we enter into the mighty deed by which God has redeemed the world." (*Preaching the Christian Year*, edited by Howard A. Johnson. Charles Scribner's Sons, 1957; page 117.)

Following Passion Sunday in the church calendar come Palm Sunday and the tremendous opportunities for Christian witness which Holy Week provides; then Easter, celebrating the central theme of Christian faith. April's last Sunday this year is the "first Sunday after Easter," or as our Anglican friends say, Low Sunday.

I

Why Did Jesus Die? Text: 2 Corinthians 5:14, 15—"For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised." Introduction: Our predecessors in the Christian faith spoke much of Christ's atonement. Sometimes they spoke in terms which seem to us almost blasphemous. Legalistic theories almost blotted out the love of God operating in the life and death and victory of Jesus. Historical theology bears scars of battles over the attempts to enforce one theory over another. But historical theology also confirms our own "educated guess"; namely, that in Christ's death on Calvary's cross something cosmic, something of immeasurable power for human beings, was done which man could not do for himself and which need never be done again. In looking again at this mystery of the cross, we may follow the late Professor Donald M. Baillie's outline of a sermon on the question "Why did Jesus die?" (It will be found in the first book of his sermons to be published, entitled *To Whom Shall We Go?* His text was Romans 5:8.) Dr. Baillie dealt with the question in its most profound meaning. He asked, "What is the ultimate meaning of the crucifixion of Jesus in the eternal counsel and purpose of God?" His plan followed three questions, "leading on from the simplest to the deepest." Here are his questions: (1) "Why did they get him put to death?" It was because the respectable religious leaders of his people were shocked by his attitude towards sinners. He was more interested in the black sheep than in any other kind. Publicans, prostitutes, and profiteers were his hosts and friends. But even worse, Jesus lumped the respectable, the "unco' guid" of whom Robert Burns wrote scathingly, with the dregs of society. All have sinned, Jesus implied. (2) "Why did Jesus himself choose to die?" He was no victim who could not escape such a muddy, bloody end. He could have evaded his enemies



ST. MARK'S CHURCH
SHREVEPORT, LA.
ANNAN & GILMER, ARCHITECTS
INTERIOR BY OSSIT



HOW CAN WE HELP YOU?

The problems your church will encounter in the design of your church interior have been met and solved by Ossit many times. We have been designing church furniture for more than 90 years for every denomination in all architectural styles. Check the coupon below for the free information you desire and mail **now** for quick action.

<p>PLEASE SEND FOLLOWING INFORMATION:</p> <p><input type="checkbox"/> We're building and need information on church furnishings.</p> <p><input type="checkbox"/> We're remodeling and need information on church furnishings.</p> <p><input type="checkbox"/> We're interested in seating chancel furniture.....</p> <p><input type="checkbox"/> We're interested in a Memorial Program.</p> <p><input type="checkbox"/> We need specific information on</p>	<p>NAME _____</p> <p>CHURCH _____</p> <p>ADDRESS _____</p> <p>CITY _____ STATE _____</p> <p>Ossit CHURCH FURNITURE COMPANY JAMESVILLE, WISCONSIN DEPT. CM</p>
--	--

and cheated them of their satisfaction. But to escape would have been to abandon his mission, and that would have meant abandoning God's children. As theologians rightly insist, endorsing the New Testament claim, there is a "plain historical and local sense" in which he died for sinners. Why did he choose to die? Because he loved sinners with a love that would not let them go. (3) "What was the meaning of the death of Jesus in the eternal purpose of God?" The more the first witnesses of his death thought about it, the more

convinced they became that Jesus' self-sacrifice had something to do with the love of God, the creator of the universe, the source of all life, the architect of every living creature's destiny, the Father of human spirits. Instead of losing faith completely in God's love as we might have expected them to do, they were convinced by the man on the central cross of God's undying love. God demonstrated his love for us, said Paul to the Christians in Rome, in that while we were yet sinners, Christ died for us. In our text "he died for all, that those

NOW PARAMENTS of DISTINCTION

Only National offers three
complete services for



1 Ready Made

(In stock for prompt delivery.) Featuring silk embroidery designs on distinctive brocades and faille in stock sizes, designs and colors at savings of 25% and more.

2 Custom Made

(To your special requirements.) Featuring silk embroidery designs on unlimited distinctive silk and bemberg brocades in a wide selection of designs custom tailored.

3 Do-It-Yourself

Cut-Out Kits... Your church volunteers and Altar Guild can sew Paraments of outstanding quality. Kit materials are complete including sewing threads. All fabrics are centered, marked and cut.



One Source of Supply Can
Serve Your Vestment Needs
for Clergy, Choir and Church

Send for the following catalogs:

- ☐ Clergy Wear ☐ Custom Made Paraments
- ☐ Choir Apparel ☐ Ready Made Paraments
- ☐ "Do-It-Yourself" Cut-out Kits

WRITE DEPT. SP
National

CHURCH GOODS SUPPLY CO.
821 - 823 Arch Street,
Philadelphia 7, Pa.

who live might live no longer for themselves but for him who for their sake died and was raised." He died that he might bring God to us, intimately, savingly, eternally; he died that he might bring us to God as restored, forgiven, accepted children of our loving, heavenly Father. These first Christians were sure that God must be like Jesus, going to those infinite lengths to assure us of his love, achieving oneness with us and we with him. Dr. Baillie summed it up memorably: "That is why Jesus died. With all the other answers that we give, we can't stop short of that deepest of all answers. Jesus died on the Cross because it was God's will to come right into our sinful fallen situation, and, incarnate in a man, to bear upon himself the sin of the world." Conclusion: What must we do because of this love, this dying and undying love—for us, and for all men?

II

If you have communion on Palm Sunday, or as is more likely, on Maundy Thursday, take the text suggested by Dr. William Frederick Dunkle, Jr., in his recent suggestion-filled little book *Values in the Church Year* (Abingdon Press, 1959). It concerns the criticism hurled at Jesus by some of his enemies (Luke 15:22): "This man receiveth sinners, and eateth with them." If you did not preach last year on the actual events of Palm Sunday, you might be disposed to do so this year. The sermon title might be "Cheers and Tears," or "Hosanna"—"Crucify," the title Dr. Ernest Trice Thompson gave to his article on the theme in *The Presbyterian Outlook* in 1957. Scripture was Matthew 21:1-11; 27:20-26. As an introduction you may find an idea in the brief play written for radio broadcasting in Britain by Dr. J. B. Phillips. It is found in his latest book, *A Man Called Jesus*, a series of short plays from the life of Christ (The Macmillan Company, 1959; \$2.50). In five pages Dr. Phillips vividly re-creates the entry into the capital. Or you might wish to begin with the statement that Sunday pilgrims hailed the Galilean as their longed-for King on one day, and five days later a blood-thirsty mob yelled for his execution. It is important to point out that the crowd that shouted "Hosanna" was *not* the same crowd that yelled "Crucify!" But how did the climate change so quickly? To find the answer look at (1) the departure from Jericho as told by Luke (19:1-10). See also Matthew's account (20:29-34). There is the incident of

two blind beggars and Jesus' response to them, and that of Zaccheus' encounter with the Master. Note that now the blind men's salutation to Jesus as the Son of David goes uncriticized and unrebuked. (2) The actual "invasion" of Jerusalem (Matthew 21:1-11). Fifteen miles from Jericho lies Jerusalem, and the route led through the little villages of Bethphage and Bethany. Probably Bethany provided the secret follower who had the ass and the ass's colt which Jesus used to ride into the city. This symbolic animal and rider gave a clue to the crowd. Here comes the King!—the King predicted by their own holy men, the prophets. The words recorded are from the Messianic Psalm 118. What did this so-called triumphal entry signify? (a) A declaration of Jesus' Messiahship. This, Jesus believed, was the right hour to manifest his true character and mission. It meant (b) that Jesus was disclosing to the discerning observers the nature of his Messiahship. His manner of coming indicated that he came as no military hero, no conquering political leader, but the Prince of Peace. He deliberately recalled to the spectators' minds the words of Zechariah (9:9, 10). Why, then, did he weep? Because he knew his city and people were not ready to welcome him and his way of peace. He saw what their refusal would mean for them: doom, disaster, death, or dispersion. (See Luke 19:43-44.) (3) The tragic sequel of Holy Week came as Jesus proceeded each day before his arrest to challenge the rulers in church and state. Faced with a choice between the way of creative, dynamic love and the way of violence, the majority chose the way of violence. Doubtless the crowd would not have cried so wildly for Jesus' crucifixion if they had not been manipulated by the priests. But it is also doubtless that the people had lost confidence in this strange Man. The Roman governor would not resist the demands of the crafty and powerful politicians among the churchmen. Pilate turned the prisoner over to the execution crew.

(4) What does it all mean for us in 1960? We think of the actors in that greatest drama of history. What role have we played? What role do we play today? Judas, Peter, Pilate, the mob, Caiaphas, and Annas—do they live in us? "He was wounded for our transgressions," is strangely true even these nineteen hundred years after the actual historical events. Thank God it is also true that "with his stripes we are healed."

There is a magnificent illustration of

the power of self-denying love in the reminiscences of the famous *Life* photographer Carl Mydans. Most public libraries will have his book, *More Than Meets the Eye* (Harper & Brothers, 1959). It will be found in his second last chapter, "The Gook." It is the story of a young Korean who saved the lives of some of our soldiers in the Korean war. The young Korean who guided them to safety was critically wounded. As he lay dying, an old Korean man knelt beside him. The G.I.'s thought the old one was an interpreter and asked him to get the wounded youngster's name. "He saved our lives," said the captain. But the old man did not ask the hurt boy's name, just held his hand. The wounded Korean died on the operating table. "The captain sat motionless for a moment and then lowered his face to the old man. 'He saved us, that boy,' he said intensely. 'He died for us.' And he jabbed his finger at the corporal and himself. The old man just nodded. 'Look at me!' the captain roared into the old man's face. Rising from the cot and grabbing the Korean by the arms, he yelled: 'Don't you understand? Don't you know what I'm saying? He's dead. And now his family will never know what happened to him—how he died.' Gently the old man moved his arms free. Then looking into the captain's face, he said slowly: 'I understand. I know who he is. I have known him for seventeen years. He was my son.'"

III

EASTER. *Miracle in Three Acts.* Scripture: Luke 24:15-53. Here again I owe the idea to our contemporary southern churchman Dr. Ernest Trice Thompson. I cannot blame him for my treatment. But in his discussion of the Easter narrative in Luke's final chapter, he concentrates on the three parts of the day which shook the earth and still shakes it—the day of Christ's resurrection. Said a former editor of *Time* magazine, Mr. T. S. Matthews (*Saturday Review*, January 24, 1959): "There has been no new news on either subject (life or death) for some time—nearly two thousand years in fact. The resurrection was tremendous good news, if true." Mr. Matthews continued to say that in spite of the Christian communication of nearly twenty centuries, the resurrection of Jesus is widely disbelieved. "Live yourself into his story and see whether it is true," we need to tell ourselves and our listeners. We have had detailed reconstructions of the day that Christ died. Look briefly at the day on

See... check for yourself...and you'll know why

ENDICOTT Cushion-Eze CHURCH PEWS

are 1st choice in so many churches!

OF COURSE THERE'S A DIFFERENCE IN UPHOLSTERED PEWS...

A BIG DIFFERENCE

WHEN THE SEATING IS **ENDICOTT Cushion-Eze**

There just isn't anything that matches Endicott's patented four-section design for beauty, comfort, durability and fine workmanship. Only Endicott's CUSHION-EZE continuous pewing has the four, individually upholstered sections, each containing 1 1/4" of pure foam rubber (no steel springs requiring constant lubricating). Both the seat and back are scientifically shaped to give natural support. Modern design simplicity and skilled craftsmanship accent the beauty of fine-grained woods. See the man from Endicott before you buy.




Endicott

CHURCH FURNITURE

SEND FOR FREE CATALOG... Colorful 28-page catalog shows complete line of Endicott furniture and CUSHION-EZE pews. Write Dept. M39

MAIN OFFICE AND PLANT • WINONA LAKE, INDIANA
Eastern Plant: Palmyra, Penna.

which Christ was raised from the dead, to die no more.

(1) Morning (Luke 24:1-12). All accounts of the resurrection in the New Testament begin their story with the discovery of the empty tomb at dawn. Women were first to make the discovery. Their report to the disciples seemed incredible and was discredited. Have we thought how the Easter truth has triumphed in spite of resistance by

men in every age? See John 20:8. Under that the inner circle of Jesus' first followers were not looking for anything more than the kind of vague immortality many accepted as probable.

(2) Afternoon (Luke 24:13-31). This was the time of the trek to the little village of Emmaus. Two men were trudging as the afternoon twilight descended, and a third joined them. Was there ever a more surprising journey, a

One Church
tells another...
consult with



**Wood-Crafts
COMPANY**
North Manchester, Indiana

For COMFORT that is
posture correct,
- for QUALITY that is
established,
and time enduring BEAUTY
in CHURCH SEATING and
CHANCEL FURNITURE.

Write or phone 199
North Manchester, Indiana,
for complete suggestions

FOAM RUBBER

PEW CUSHIONS



NOW...
\$2.99
per ft.

- COLORFAST VELOUR COVERING
- CHOICE OF 36 COLORS
- GENUINE FOAM RUBBER FILLING
- WELT-EDGE OR FULL-ROLL
- BUTTONED OR PLAIN

Regular Price:
\$3.50 per ft.

Give your pews the comfort of a favorite rocking chair, the beauty and dignity of a house of worship. GREAT MEMORIAL GIFT IDEA. Faithfully crafted with traditional standards of workmanship, but now available at this unmatched low price. Real foam rubber, not cheap cotton. Warmth, beauty and comfort for the church at a price your congregation can afford. Write now:

J. P. REDINGTON & CO.
DEPT. 90 SCRANTON, PENNA.

more startling conversation, a more divine guest welcomed to supper? But this section you may deal with the fact clearly, like ourselves, those two pilgrims whom Jesus joined were confused by the events of the weekend. "We had hoped . . ." But hope died on Friday. Then he opened to them the Scriptures, and the faith which releases hope. Easter was the day on which hope was born again. As he broke the bread in that dear remembered way he had before his death, their eyes were opened. They knew that Jesus, crucified, dead, buried, was alive. He was their guest and host, and the companion of their days forever.

Not in the past, but in the present
glorious,
Not in the future, that I cannot
span,
Living and breathing, over death
victorious,
My God . . . my Brother-Man.
Ivan Adair

(3) Evening (Luke 24:33-43). Although the two disciples undoubtedly planned to spend the night in Emmaus, the disclosure of the risen Lord made them scrap that idea. They rushed back to the city to share the marvelous news with their colleagues. They found the others, except Thomas, huddled in the same meeting place where they had shared the last supper with Jesus before his ugly death. Before the Emmaus travelers could utter a syllable, they were told the news that the Master had appeared to Peter. Then they poured out their story. As they did, the Lord himself suddenly appeared before them. It must have been something from "out of this world." The accounts indicate that his manifestation evoked fear, dread, terror. They thought he was a ghost. Jesus convinced them that it was he, but they continued to doubt, just as when joy surprises us we find it hard at first to believe.

Do you recall reading the inscription of hunted Jewish refugees during the Nazi terror? Written on the walls of their secret refuge underneath Cologne Cathedral were these words: "I believe in the dawn, even though it be dark; I believe in God, even though He be silent." This is the Easter conviction. This is what we learn when we "live ourselves into the story" and find our hearts warmed by his invisible presence. (There is another Easter message in the passage in John 19, "when it was yet dark." In the darkness was the most incredible, life-changing news in all history: God redeeming the world through the risen Redeemer.)

Arise, accept what God has done,
With empty hand and open
heart.

Be free as air, warm as the sun,
The gift to other men impart.

Respectable, unhappy life
Is finished, buried. Here
begins

The fearlessness that settles
strife,
The fire that wins.

For Easter is a fact, a force,
And human wills, crossed out,
allow

Winds of the Spirit free to
course—

A new world now.

John Morrison

IV

Prepare for a Great Tomorrow.

Scripture: Revelation 3:7-13, particularly verses 8, 11—"Behold, I have set before you an open door, which no one is able to shut." . . . hold fast what you have, so that no one may seize your crown." Introduction: In the afterglow of Easter, Christians should know that the tomorrows will be great with meaning, possibility, life. But even Christians have their "low Sundays" and blue Mondays. As for secular man without the biblical hope, he tries not to think too much about it—the future, that is. Many adhere to the cynical view of Ecclesiastes in our Bible that as things have been, so they will be. Futility of futilities, all is futility. Forecasting continues to be popular. Certain things we may be reasonably sure the future will contain: not only death and taxes but change (not always for the best); problems and tensions between individuals, races, power groups, nations; threats of war and therefore of planetary destruction; problems. When twenty leading citizens placed their ideas of what life in our nation would be like in 1975 in the foundation of the new Prudential Insurance Company office building in Minneapolis, Mr. Harry Bullis, then chairman of the board of General Mills, had an interesting forecast. He gave essentials of startling increases in population, wealth, income, living standards. Then he added a wise reminder: "In 1975, men and women will still struggle for happiness—which will continue to lie within themselves."

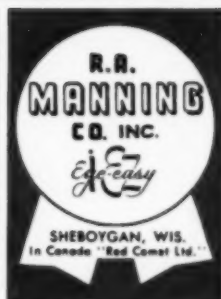
Whatever actually befalls us, the New Testament is sure that for the believer in God through Jesus Christ, for the person who trusts and obeys the Lord of history and the Savior of mankind, tomorrow will be great. "Behold, I have set before you an open door." Here the



First in Modern Materials

for your church
lighting
fixtures

Eye-Easy research engineers are ever at work to improve our lighting quality and efficiency. New basic materials and finishes are tested, only the best of the latest is used. Request catalogs on our new modern or traditional lines.



CHURCH FURNISHINGS

the scope of our services

- Stained Glass
- Church Lighting
- Custom Woodwork
- Decorating and Murals
- Marble and Mosaics
- Sculpture
- Metal Ware
- Church Seating

Whether your project is simple, elaborate, original, replacement, or renovation work, you will find the ability and true spirit of cooperation at Winterich's.

Each request, regardless of size, style, or budget, is given the undivided attention and prompt execution which has become synonymous with Winterich service.

Detailed special illustrated folders sent upon request.



Winterich's

DESIGNERS AND MANUFACTURERS

3700 Euclid Ave. • Cleveland 15, Ohio

• Three Generations of Service to the Church •

preacher may wisely recount the situation in the church in ancient Philadelphia to which this letter was sent. It was a weak group—"I know that you have little power." But it was steadfast in loyalty to God. The Christians in that city of brotherly love were urged to keep on keeping on. What does this letter to the seven churches of long ago say to us? (1) To believe hopefully about the future requires a deeply nourished enthusiasm. Enthusiasm (*en theos*) comes from Greek words meaning "in God." The "beat" character cannot hope, because he believes in nothing beyond his nerve ends and today. (2) Tomorrow will be great if we realize that God open doors of opportunity for us now. We must not linger on the threshold or keep swinging on the gate marked "This way into service." Here may be used the illustration of Livingstone telling Cambridge University students that in Africa there was an open door. They must keep it open for Christianity and an abundant life. How about today, a century later? Africa is the giant which has awakened out of a long sleep. Will she shut the door to Christian ideas, or only to the imperialism exploiting her resources and people? What about the

doors into Asia?

(3) Let this assurance come with force to us as individuals. God opens a door of opportunity through a Christian vocation. Whether we are plumbers or preachers, artists or artisans, doctors or ditchdiggers, teachers or traders, we must glorify God through our calling, and witness in our job to Christ. What door are we using in this time of racial tension and nuclear war potential? What are we doing to enter through Christ the Door into communion with God himself?

(4) Tomorrow will be great if we doubt our doubts about God's reality and ultimate victory over all opposing forces. Tomorrow will be great if we open our lives and the life of our church to the living Spirit who can make us pillars in the spiritual temple of the Most High. Do we believe that this is a visited planet, visited by God himself in the Son of his love, Jesus Christ? Do we believe that on the first Easter death died and the power of evil was broken? Do we live as men and women who believe that God maketh all things new, including tomorrow? Then we shall hold fast to our Lord and let no man rob us of the crown of victory.

Parson's Books- of-the-Month

Outstanding sermons of a contemporary preacher on the parables of Jesus are found in the volume entitled *The Waiting Father* by the West German pastor, Dr. Helmut Thielicke (Harper & Brothers, \$3.75). Here is a surprisingly "folksy" preacher who communicates profound insights into the gospel's meaning. The translator, Professor John W. Doberstein, has captured the popular style of this University of Hamburg professor who fills the huge St. Stephen's Church in Hamburg Sunday after Sunday. Dr. Thielicke has been compared to Martin Luther, to Søren Kierkegaard. He is himself, and as such speaks from within the biblical context clearly, relevantly, persuasively. My judgment is that he will do for today's preachers what the late Professor Arthur John Gossip did for older men—provide not only sermon ideas and illustrations but a means of grace through devotional reading of his sermons.

Everyday Prayers by William Barclay is still another book from the pen or typewriter of this prolific Scot. These

(turn to page 53)

INSPIRING...

to those who wear them,
to those who see them!



Hartley ROBES are an inspiring addition to any service. "Reverent elegance in every line" for Senior or Junior Choirs and Clergy. Send for free catalog.

HIGHEST
QUALITY

LOW
PRICES

Hartley Religious Vestments

1810 Church St. Nashville, Tenn.

Geissler
Church Furnishings

MEMORIAL WINDOWS
SILVER + BRASS + HANGINGS
CUSHIONS + FURNITURE
ALL CHURCH CRAFTS

NEW CATALOG NOW READY
Serving the Churches Since 1877

R. GEISSLER, INC.

232-17 Northern Blvd.,
Little Neck 63, N. Y.

**HUNDREDS
OF IDEAS**

for
**BRONZE
PLAQUES**

FREE Illustrated brochure shows hundreds of original ideas for reasonably priced solid bronze plaques.

Write for FREE Brochure A. Ask for Brochure B for cup, medal, trophy ideas.

INTERNATIONAL BRONZE TABLET CO., INC.

Dept. 6—150 West 22 St. New York 11

Please send us, without obligation your free illustrated Brochure A. _____ B. _____

Name _____

Address _____

City _____ State _____

3/60

HEAT PUMP AIR CONDITIONING*

For years we have been hearing of homes and other buildings which are both heated and cooled by heat pumps. Just recently we have gotten hold of an explanation of the pump which is written in terms we can understand. This comes from the Carrier Corporation, Syracuse, New York, which recently installed ten five-ton heat pumps in the Congregational Christian Church, Fairfax County, Virginia.

The best way to illustrate what makes the heat pump work is to take the example of the household refrigerator. Its refrigerating unit is basically a pump which moves heat from the inside of the box to the outside. You can usually feel the heat if you put your hand behind the refrigerator, and this heat actually warms the kitchen.

Now if we reversed the action of this household refrigerator so that it pumped heat from the kitchen to the inside of the box, it would become warmer than the kitchen. In summer a heat pump actually pumps heat from the inside of the house to the outside. In winter it reverses to pump heat from the outside to the inside of the house. If this sounds strange, remember that even in zero weather enough heat exists in outside air to warm your home comfortably.

So a heat pump is really just what its name implies—a device which



The compressor units in this instance are placed out-of-doors.

pumps heat out of the house in summer and into the house in winter. And all this is done automatically, controlled by a thermostat on the wall. Being completely flameless, it needs no fuel lines, no storage tanks, and no chimneys. Only air and electricity are required.

This, of course, is a highly simplified explanation. Actually, a refrigerant is pumped and the transfer of heat is accomplished with finned tube coils. The coils cool or heat the air which is then circulated through ducts and outlets to each room throughout the house.

This Fairfax County church points out many savings in the system. First, there is a saving because no chimney is required; next, there is a saving in space required by coal or oil; third, there is a saving because no heavy pavement is necessary for delivery of fuel. Another saving which seems unusual is that in this church a two-piece unit was used. The compressor units were out-of-doors so that 415 square feet of floor space was saved inside the walls.

You will want to know more about this system, but keep one thing in mind: Most of the successful installations of heat pumps have been made in the southern half of the nation. We will keep our eyes open to report instances where this electrically powered system has proved satisfactory in northern climes.

(left) The Inside Units

*Photographs by courtesy of Carrier Corporation.



PRIMING THE PREACHER'S PUMP

(continued from page 51)

prayers appeared first, I believe, in pages of the *British Weekly*. They have been edited by the author and are uncommonly well done. If they lack the literary polish and deep interior discipline of John Baillie's *A Diary of Private Prayer*, they have their own fine qualities. Dr. Barclay may be writing too much in the New Testament field, as I have heard some theologians suggest. He cannot write too much in the devotional field if this little book is a sample. My only criticism may seem carping: There is too much use in Dr. Barclay's prayers of the word we preachers abuse—the verb "bless." Something more specific, fresh, biting, is needed when we intercede with God for persons and groups. All minor faults aside, you will be wise to add this book to your shelf of prayers.

The Human Problems of the Minister is a readable pastoral essay for pastors and their wives written by a cultured, dedicated, and experienced brother in Christ's service. To be published by Harper & Brothers on March 30, it does in terms of the second half of this century what similar books by Charles E. Jefferson (*The Minister as Shepherd*) and Charles Reynolds Brown (*The Making of a Minister, The Art of Preaching*) did in the first three decades of our century. The author, Daniel D. Walker, is minister of First Methodist Church, Oakland, California. He tried out some of the chapters on ministers in pastors' schools and other meetings, and the ministers liked them. So does his bishop. So do I! In this first book by Dr. Walker are eleven chapters marked by Christian realism, humor, clarity. Consider some of the titles: *Condemned to Sin Piously*, *Competing With Our Brothers*, *Spiritual Preaching and Material Comfort*, *Disciplined Disorder* (one of our homiletic magazines printed this in a recent issue), *Afraid to Be Radical*, *The Right Thing at the Right Time*. This series of conversations could be entitled "Occupational Diseases We Ministers Suffer From" or "The Clinic of a Cleric for Other Clerics"! It is good medicine for any pastor wallowing in the murky waters of self-pity or assailed by the little blue demon which asks, "Why did you ever become a preacher?"

The Preacher's Calling to Be Servant by Daniel T. Niles (Harper & Brothers, 1959) interested me for three reasons: (1) It is by Dr. Niles, God's gift from the younger churches of Asia to us as

PEWS, PULPIT AND CHANCEL FURNITURE

OF *Distinction*



COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS
BAPTISMAL FONTS

Gothic, Romanesque, Colonial, and Early American designs to harmonize with every edifice.

Send for Illustrated Catalog

Furniture for America's Churches Since 1897

J. P. REDINGTON & CO.
DEPT. B • SCRANTON 2, PENNA.

243 Years of Service



An Experiment in Ecumenicity

The Fund began the practice of this excellent virtue long before the word became popular and pronounceable.

Presbyterians started this—the first insurance company in America—but succeeded so well that it could not hide its light under a bushel.

Since 1850 the Presbyterian Ministers' Fund has been free from all denominational ties. All Protestant clergymen and seminarians enjoy its exceptional service. The major denominations are represented on the roll of Corporators. Some of the family belong to denominations whose names are unfamiliar.

The rolls of the Fund are honored in the deepest meaning of the word "Ecumenical" for the foreign missionary enjoys the service of the Fund—a truly "Universal Church," extending to the ends of the earth. You may join by writing to:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, President

16 Branches — Coast to Coast — Texas to Ontario

1717 — Two Hundred Forty-three Years — 1960

An interdenominational Fellowship providing all kinds of life insurance



CHURCH and institutional LIGHTING

Assistance from field representatives
available at no obligation



Corporation

2484 East 22nd St. Cleveland 15, Ohio
Designers and Manufacturers... Since 1905

Write Today!



ST. JOHN'S EV. &
REF. CHURCH
Kankakee, Illinois
Reverend Myron Schmitt,
Minister

Walter Kroeber, A.I.A.
Architect
Arlington Heights, Illinois

PEWS AND CHANCEL FURNITURE
FURNISHED BY

CATHEDRAL CRAFTSMEN

Designers and Manufacturers of
Church Furniture of Distinction

P. O. BOX 286

WAUKESHA, WISCONSIN

Reach Every Ear with a FAMOUS QUALITY Rauland SOUND SYSTEM

RAULAND Sound Systems, used by hundreds of churches, schools and institutions, are easy to install and simple to operate. Two popular RAULAND systems are shown below; other fine systems are available for every application.



For Church or School



The RAULAND 32-Watt System, complete with matched speakers and microphone, is ideal for powerful, natural reinforcement of sound throughout the church edifice, or for school activities and church entertainment (with record-playing facility in addition to microphone).

Plan now for a RAULAND Sound installation in your church or school. Write us for details—we will gladly assist you in your planning.

RAULAND-BORG CORPORATION

1535-C Addison St. Chicago 18, Illinois

Rauland



For Tower Music



The RAULAND 60-Watt Hi-Power System, equipped with matched reproducers, achieves glorious amplification of chime, organ and choral music from your church tower. RAULAND tower amplification invites and inspires communities to worship.

well as to them. (2) I heard Dr. Niles speak in our seminary chapel with his accustomed warmth, dedication, radiance. (3) This book includes the War-rack lectures of the Church of Scotland delivered in 1958. Shamelessly and proudly I confess to having given War-rack lectures in 1955, and I wanted to see how my more competent fellow preacher did his! My preliminary report on Dr. Niles' most recent book is that these are better than his Beecher lectures at Yale, given in 1957 and published as *The Preacher's Task and the Stone of Stumbling*. I hope to submit my final report on this provocative, scriptural, and Christian series of lecture-sermons next month.

Notable Quotes

O Lord Jesus Christ, who upon this day didst conquer death and rise from the dead, and who art alive for evermore, help us never to forget Thy Risen Presence for ever with us. . . . Make us certain that there is nothing in time or in eternity which can separate us from Thee, so that in Thy presence we may meet life with gallantry and death without fear. This we ask for Thy love's sake. Amen.—From a prayer for Easter Day morning in *Everyday Prayers* by Wil-

liam Barclay. Harper & Brothers.

The truth is that what we ministers need more than anything else is the same thing our laymen need: renewed awareness of God as our father; reassurance that He loves us. In the last analysis, most of us, in spite of the praise we get and the self-confidence we so often appear to have, are timid and unsure of ourselves . . . it is quite frankly difficult to believe that God loves us. —*The Human Problems of the Minister* by Daniel D. Walker, page 193. Harper & Brothers.

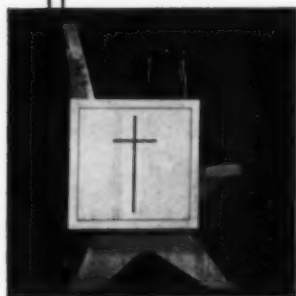
Jest for the Parson

Do you have any shaggy dog or horse stories? You may have this in your collection. I find them useful for Monday mornings with other preachers! A man who had been staying at the same hotel every winter for thirty years was amazed to find a horse tending the desk—answering telephone calls, summoning bellboys, opening letters. In stunned disbelief, the man asked, "Are you the manager?" "Yessir," the horse answered. "May I ask why you are staring?" "Oh, it is nothing," said the man; "I just never thought the cow would quit."

(end)

Church Management: March 1960

Inspired for Modern Churches
...is yours one of them?



COMPLETE DESIGNING, DRAFTING AND
CHANCEL ELEVATIONS IN FULL COLOR
... WITHOUT OBLIGATION.

Leird WE WELCOME INQUIRIES
MANUFACTURING
COMPANY
2016 WEST 16th — LITTLE ROCK, ARK.

An Impressive Prayer Vigil

J. Lester McGee*

We may not like the term "fad" applied to our church program, but many special and novel efforts of recent years have been the outgrowth of "new fangled ideas."

They are thought up by consecrated and creative minds and turned over to dedicated experts, by whose painstaking development and thorough promotion they finally appear as church-wide crusades and special emphases.

Usually very gratifying spiritual and statistical results are achieved, but like all fads they eventually lose their appeal and are discarded to make way for the next big program.

If we are wise we will learn to extract the stronger elements from these sporadic movements and revamp them for more permanent local church use. Just as fisherman's clubs and regular visitation of non-Christian and prospective church members developed in the local church from the "zooming, then fading" United Evangelistic Missions, so something similar on the local church level should result from the now receding prayer vigil movement which has many spiritual qualities deserving preservation.

In our church we believe we have developed a use from this movement with rich spiritual beneficence, and we intend to continue it as an annual event.

For some reason my people did not go all out for the idea of being assigned

a day when they had to pray in shifts just so a conference program would go over. But they did like the proposal of a twenty-four-hour prayer vigil in the local church on a day of their choosing—Good Friday. So three years ago we conducted our first prayer vigil from noon on Good Friday to noon on Saturday. The people were invited to come to the chapel at fifteen-minute intervals and pray as long as they desired. There would be no break since the minister was to spend the entire period at the church in a "Pastor's Prayerathon," praying on an hourly schedule for all members, who were notified their hour and invited to join the prayer at the church or at home.

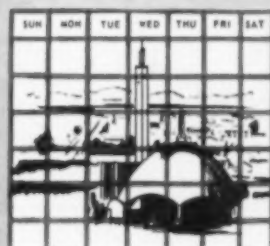
Without apology we challenged our people to self-denial in arranging to attend at inconvenient times. The response was amazing. A total of 465 persons came, most of them during the night hours. Only two of the ninety-six periods found the minister alone in the chapel. The entire church experienced a spiritual uplift. The consensus was that this must be repeated often.

In 1958 we did it again on Good Friday, but with a little more planning and system. The people indicated on a chart the time they would come. All periods were taken many times, and a total of 761 persons registered and spent at least fifteen minutes in the chapel praying. We knew then that this must become an annual event.

In 1959 we observed our third annual

NEW WORLD CARILLON OFFERS

a new world of beauty in bell music—the most advanced tuning in modern bell instruments! The Deagan Carillon performs in eloquent full harmony gloriously free of the discords, disguises and disadvantages of other electronic carillons. The musically correct New World Carillon meets the most exacting church requirement.



DEAGAN CARILLONS

Established 1880
CHICAGO 13, ILLINOIS

Good Friday twenty-four-hour prayer vigil. We moved to the church sanctuary, which offered more altar space. Members of the commission on membership and evangelism joined the pastor in shifts, praying for the church membership on an hourly schedule. Faint organ music was piped into the sanctuary via the public address system. Lighting was by candles plus a large electrically illuminated picture of Christ in Gethsemane. Optional holy communion was available for self-service at the altar. All participants were registered in the foyers and handed a prayer guidance folder and a gift Bible marker, beautifully engraved with these words: "I joined my Christian friends in prayer during the 1959 Good Friday twenty-four-hour prayer vigil at The First Methodist Church, Junction City, Kansas, and there covenanted with God to observe personal devotions daily and attend my church regularly between now and Good Friday of 1960." Bibles and other prayer materials were available in the foyers.

All people of the community regardless of age, creed, or race were invited to attend and pray in their own way at any time during the twenty-four hours.

*Minister, The First Methodist Church, Junction City, Kansas.

KRUEGER JUVENILE CHAIRS LOVE ABUSE!

Safe, comfortable,
NON-COLLAPSING —
safeguard against
injury hazards.

Here's new comfort and safety for children of nursery school age. This folding chair won't collapse, nor will it tip or wobble under any of the normal gymnastics small children go through. Correct posture, safety folding hinges, smooth edges and other superb structural details make this chair one you can use with full confidence.

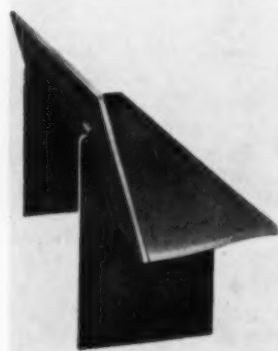


Write for catalog showing complete Krueger line.

KRUEGER

METAL PRODUCTS • GREEN BAY • WISCONSIN

NEW TEMPORARY PEWS FOR LESS THAN \$3.00 PER LINEAL FOOT



- Unfinished Masonite faces
- Plastic Molding Trim
- Lengths — 6' and 8' long
- Can be waxed, varnished or enameled
- Available in wood grain plastic

Later Reduce Height and
Use for Sunday School Pews.

ELLSWORTH CHURCH FURNITURE CO.

P. O. Box 444
Waukesha, Wisconsin

Just Published...

Chapel in the Sky

by CHARLES RAY GOFF

A collection of 17 messages offering encouragement to all who truly aspire to lead a Christian life. Dr. Goff's book is divided into three sections: When You Think About God, When You Try To Be Christian, and When You Have Everyday Problems. In each the author presents stimulating thinking about God and the Christian way of life.

\$2.



Sermon Outlines from Sermon Masters

by IAN MACPHERSON

Here are 550 sermon outlines selected from the sermon plans of the pulpit masters: G. Campbell Morgan, Charles Haddon Spurgeon, Alexander Maclaren, James S. Stewart, John A. Redhead, Gerald Kennedy, et al. The outlines are divided into groups according to the book of the New Testament from which the scriptural text is taken. An index of authors and scriptural texts is included. The book is a valuable aid in composing graphic and powerful sermons.

\$2.50

ORDER FROM
YOUR BOOKSTORE

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

Again there was a substantial increase in worshippers.

It is an accepted fact now that this program, with variations and improvements, has become an annual event in our church.

The prayer vigil need not be another passing fad, but a spiritual tool which every local church, large or small, can latch on to and use with recurring spiritual results.

(end)

RELIGION AND MAN'S QUEST

Religion is man's quest for assurance that he can live by faith and love while doubt and fear lay siege to his heart. It is his attempt to resolve inward dilemma by organizing his relation with the world in a way that will serve his need for security and fulfillment. It is the search for what is enduring in time and eternity.—Oren Huling Baker, *Human Nature Under God* (Association Press, 1958).

Now available

— an exquisite, matched
Altar Set, superbly executed
in Cast Bronze by our
American Studio. Cross—
48" high; Candlesticks—
26" high. Highly appropriate,
and appreciated,
as a Memorial Gift.

Attractively priced.
(Also available
in Brass.)

Your order promptly filled. Write us.



The Studios of **George L. PAYNE Inc.** 15 Prince St., Paterson 10, New Jersey
America • England • France



Ministers' Vacation Exchange

This department is available to *Church Management* subscribers without cost. Nonsubscribers may use it at the classified rate of ten cents per word. It will appear in each issue in 1960 up to and through June; it will then be discontinued until its announcement in the February 1961 issue.

The items which appear here give a good idea of the way to prepare your listing. Start with the name of your city and your denomination. Tell what you have to offer and what you would like to receive. Close with your name and mailing address. We should receive items for the April issue before March 10.

Each listing will be used twice, with the exception of those sent for the June issue. We request that you advise us when an exchange has been consummated, in order that the space may be released.

Florida

Delray Beach. Methodist. Will exchange parsonage and pulpit with minister in New England, three or four weeks between July 10 and August 31. Delray Beach is in the resort area between Palm Beach and Miami. Beautiful public beach on the ocean two miles from three-bedroom parsonage. Church with 800 members is air-conditioned. One Sunday service at 11 a.m. Honorarium. Wife and college-age son. **H. Stewart Austin, Box 582, Delray Beach, Florida.**

Michigan

St. Joseph. Congregational. Water wonderland for mountain vistas: Lake Michigan for Colorado Rockies, for two, three, or four Sundays of pulpit and parsonage exchange; from July 24 through August 28. New church and educational unit; four-bedroom parsonage, nine-acre

grounds. Two services; 1100 members. **Golfers' Special, 8:00—8:38 in chapel; 10:00—10:51 in sanctuary.** Honorarium. Daughter 15, sons 11, 18, 20. Latter two may not accompany us. We are two hours' drive around the lake from Chicago. Prefer Denver area. **Edward W. W. Lewis, 2001 Niles Ave., St. Joseph, Michigan.**

New Hampshire

Chocorua. Wabanaki Lodge. Lakeside housekeeping cottages for ministers' families in White Mountains, by week or month. Monthly rates, \$120 to \$160. Liberal discounts. Boat included. Bathing, fishing, mountain climbing. **Edward H. Hayes, North Stonington, Connecticut.**

Ohio

Willowick. Methodist. Will exchange for August with compatible denomination in ocean town along Atlantic seaboard. Consider California or Canada. Cleveland suburb, one and one-half blocks from Lake Erie; 750 members; parsonage and honorarium exchanged. **Dale Kline, Shoregate Methodist Church, 30500 Bayridge Blvd., Willowick, Ohio.**

Pennsylvania

Bucks County, Pennsylvania. House for Rent. Long or short period. See classified, page 74

Linesville. Methodist. Pulpit and parsonage exchange any three Sundays between July 24 and August 21. Two churches, identical services, membership 550. Located in summer resort area of beautiful Pymatuning Lake. Swimming, boating, fishing. Seventy miles east of Cleveland, 50 miles south of Erie, 90 miles north of Pittsburgh. Three-bedroom parsonage with automatic washer. Three children, 13, 9, and 2½. Honorarium. **Edward E. Donner, Box 86, Linesville, Pennsylvania.**

YOU SAVE ON THE LONGER WEAR OF KNEEL-O-FOAM KNEELERS

U.S. Naugahyde

UPHOLSTERED WITH ELASTIC

IN CHOICE OF COLORS

BETTER LOOKING, TOO

even after years of regular service

Foam filled and covered in finest vinyl upholstery. Strong, resilient, easy to clean. Sturdy, knitted fabric back. 16" x 10" surfaces available in 4", 2" depths. Chapel Kneeler, 16" x 10" x 1½". In red, green, brown, maroon.

Write for New Color Catalog on Kneelers, Pew Kneeling Bench Cushions & Pew Seat Cushions.



J. THEODORE CUTHBERTSON, INC.
2013 Sansom Street Philadelphia 3, Pennsylvania
CM-30
Manufacturer of Ecclesiastic Vestments

DAV-SON BULLETIN BOARDS

For your Church, School and Hospital

Dav-Son de-luxe Outdoor Changeable Letter Announcement Boards are available with stainless steel or rich bronze baked enamel finished frames. Attractively designed, sturdily constructed with set-in glass door, cylinder lock and key, and removable changeable-letter insert so that changes may be made indoors, out of the weather. Units are available with or without illumination.

Write Today For Descriptive Literature

GENUINE SELF-SEALING CORK BULLETIN BOARDS

Fined self-sealing cork set in your choice of Chrome, Bronze, Stainless Steel, Aluminum or Hardwood frames. A complete range of sizes, with or without glass doors

FINEST QUALITY CHALK BOARDS

Sturdy hardwood frame with mitered corner holds, smooth Dur-O-Plate Chalk Surface in either green or black. Wide range of sizes from 18"x24" to 48"x60".

OTHER DAV-SON PRODUCTS: Chalk Boards, Hymn Boards, Changeable Letter Announcement Boards. Write For Complete Descriptive Literature.

DEALER INQUIRIES INVITED
A. C. Davenport and Son, Inc.
Dept. CM, 311 N. Desplaines St. Chicago 6, Ill.

Mitchell
FOLD-O-LEG
tables

Fill Your Church Expansion Needs!

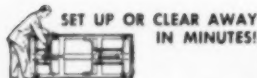
Convert any room into banquet or group activity rooms. Choose from the complete Mitchell line of tables... rectangular, square or round... also rolling-folding units, with or without benches.

The Strongest,
Handiest Folding
Table Made!

Mitchell's Distinctive Selection of tables provides more seating capacity... more leg-room comfort. There's a model suitable for every church function—where superior quality and service count.

WRITE DEPT. 24.

Send for folder with complete specifications
MITCHELL MANUFACTURING CO.
Milwaukee 46, Wis.



SET UP OR CLEAR AWAY
IN MINUTES!

beautifully
crafted
CHURCH PEWS
by *Sauder*

† Give added beauty and dignity to your church. Specify Sauder pews. Traditional and modern. Seat and back designed for comfort with choice of end styles and finishes. Also custom work. Finest craftsmanship and materials. Sauder pews are trucked to site where skilled workers install for you.

†† Sauder also makes a full line of pulpit and chancel furniture.
Write for prices and free brochure.

Sauder MANUFACTURING CO. 602 Middle St., Archbold, Ohio
Craftsmen in line Church Furniture

BELLS • PEALS • CHIMES • CARILLONS



Bells Sound In Eternity
Resonant in Aeternum

vanBergen BELLFOUNDRIES

Seven generations of experience
Leading Bellfoundry of HOLLAND
Makers of carillon bells for famous
Riverside Church of New York City.
Largest carillon in the world.

WHY NOT WRITE US TODAY...NOW!

van Bergen Bellfoundries, Inc.
U. S. Branch Office
P. O. Box 808
Greenwood, South Carolina

**PROVE
YOUR
LOVE**

A Sunday School Campaign
**TO PROMOTE ATTENDANCE
and ENLIST NEW MEMBERS**

Scriptural • Practical • Different
MAIL THIS COUPON TODAY

Here's an entirely new and different Sunday School Attendance Campaign based on Ephesians 5:25b. It will increase church loyalty as it boosts attendance.

Produced by the organization that last year offered the "Show Your Faith" campaign, used with outstanding results in thousands of churches — resulting in attendance gains of up to 40 and 50%.

Creative Promotional Service
Dept. C-1 518 N. W. Third St.
Oklahoma City 3, Oklahoma
Send FREE brochure describing the "Prove Your Love" Attendance plan.

NAME _____
CHURCH _____
ADDRESS _____
CITY _____ STATE _____

Twin Lakes. Congregational. Opportunity for minister to take studies in New York City area during vacation period. Would like to exchange use of summer cottage at beautiful Twin Lakes, eighty miles from New York City, for pulpit supply with parsonage and honorarium as retired Congregational minister. Cleveland R. Dierlamm, Twin Lakes, Pike County, Pennsylvania.

Ontario

Toronto. United Church of Canada. Will exchange pulpit and parsonage with congenial denomination for month or five weeks. Available from Sunday, July 17, through Sunday, August 21. Morning service only in beautiful new church in suburb of Toronto. Honorarium. Three-bedroom parsonage, 300 yards from Lake Ontario. Ralph Williams, 91 Lakeside Avenue, Toronto 13, Ontario.

THE BEST THAT MONEY COULD BUY

(continued from page 44)

For most of these men the day is not so far spent that they cannot develop a new technique of sermon preparation. They may find the new way of self-reliance hard going at first, but it will soon become easier, and the rewards of inner satisfaction will more than pay for the effort. To help establish the new habit, such ministers might find guidance in an old book of psychology written by William James. He has one chapter on this very theme of launching a new habit. His suggestions have helped many a struggling pilgrim over this kind of hump.

The most astonishing thing about this practice under review is that it is so unnecessary. It doesn't take a man very long to discover more usable material for preparation of sermons than he is able to use in any ordinary program of preaching. Material is waiting everywhere for the man who disciplines his eyes to see: in magazines, newspapers, books of many kinds—especially the Book; in experiences and observations as pastor, priest, and prophet for his people.

(end)



EASTER GIFTS

that mean more

SHORTER ATLAS OF THE BIBLE

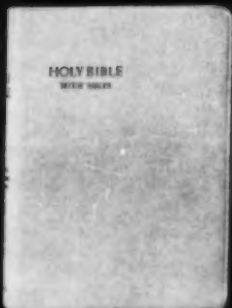


THE SHORTER ATLAS OF THE BIBLE

A shorter edition of the highly praised NELSON ATLAS OF THE BIBLE. *Time* magazine said of THE ATLAS OF THE BIBLE, "... lends new dimension to Bible reading." Dr. Daniel Poling said in *Christian Herald*, "Comprehensive and complete ... it is first and pre-eminent in its field." Leading publications recommended it highly. Now, it is offered in a desk edition. Accompanying the text are 10 pages of maps in color and 200 carefully selected photographs to help the reader trace Biblical events geographically and archeologically.

\$3⁹⁵

HOLY BIBLE WITH MAPS



THE RSV BIBLE ... BOUND IN CLASSIC WHITE

Perfect for the many beautiful occasions that are heralded by spring. The text is printed on fine, amber-edged paper and bound in traditional white imitation leather. Included are 12 maps, 12 illustrations, a presentation page, a four-page Family Record ... all in rich, full color. There are 64 pages of Bible Helps to enhance the meaning of the Scriptures.

\$4⁰⁰

Holy Bible

REFERENCE EDITION
CONCORDANCE

REVISED
STANDARD
VERSION

THE RSV BIBLE WITH CONCORDANCE AND REFERENCES

Over 75,000 center-column references with the text. A 192-page concise concordance and list of proper names and 12 maps in color are also included. Bound in maroon buckram: \$9. In leather: \$12.50. Also available in beautiful leather-bound editions with super-thin Nelson Indopaque paper at \$17.50 and \$22.50.

\$9⁰⁰

NELSON



Now on sale at your bookstore and denominational publishing house

THOMAS NELSON & SONS

EXCLUSIVE PUBLISHERS OF THE REVISED STANDARD VERSION BIBLE

NEW BOOKS

CHRISTIAN THOUGHT

BELIEFS HAVE CONSEQUENCES by Arnold H. Love. Thomas Y. Crowell Company. 178 pages. \$3.00.

Dr. Lowe is the minister of Westminster Presbyterian Church of Minneapolis. Having served as chaplain in the United States Army in World War I, he came to this church in 1941. Among his eleven books his more recent ones are *The Worth of a Man*, *When God Moves In*, and *Start Where You Are*.

These twenty-one chapters are like daily meditations. The subject matter covers the experiences of people in trying to solve their daily problems. Dr. Lowe shows very clearly how our thinking is reflected in our lives and how our lives demonstrate what we really believe. The subjects chosen are pointed toward simple but understandable themes. "The Samaritan's Funeral" shows how the good we do does live after us. "God Has Seven Eyes" brings our focus to the thought of the greatness and goodness of God. "Seeking a Scapegoat" is a modern analysis of how we human beings make excuses. "Give Me a Troubled Conscience, Lord" shows the reader that the normal course of living is standing up bravely to the difficult situations in daily life. It is not simply finding "peace of mind."

This book shows Dr. Lowe to be a liberal minister with Christian convictions. It is evidence of a sincere endeavor to discuss in simple yet sound theological terms those everyday events which demand divine answers. In its chapters the minister may find the beginnings of good sermon subjects.

W.L.L.

THE AMAZING RESULTS OF POSITIVE THINKING by Norman Vincent Peale. Prentice-Hall, Inc. 280 pages. \$3.50.

The author of this book scarcely needs an introduction to the American reader. Dr. Norman Vincent Peale is known far and wide through his books, television, radio, and the public press. as

well as through the pulpit of his church, New York's Marble Collegiate Church, where he has ministered so effectively for more than a quarter of a century.

The book is just what the title suggests. It is mostly a series of stories concerning those who claim to have been helped through the author's teachings. The stories are clear, simple, concise, and down to earth. The book is a sequel to *The Power of Positive Thinking*, one of Dr. Peale's former books which had such a wide sale some three or four years ago. As in the former book, the author again stresses that people need to live positively rather than negatively, to think rightly instead of wrongly. Those of us in the ministry who have to deal with life's tragedies could wish that it were all as simple as the author makes it appear. And yet we would not wish to deny that there is much which is wholesomely encouraging in the experiences and illustrations Dr. Peale marshals before us.

The book is written as a tribute to Dr. Peale's "cherished associates," Smiley Blanton, Daniel A. Poling, Herman L. Barbery, Eugene McKinley Pierce, Donald Wayne Hoffman, and Mary F. Brinig.

A.S.N.

THE BIBLICAL BASIS FOR INFANT BAPTISM by Dwight Hervey Small. Fleming H. Revell Company. 191 pages. \$3.50.

There is no doubt that the subject of baptism has been and in some parts of this country still is a very controversial issue. In this book the author, who is pastor of Warren Park Presbyterian Church of Cicero, Illinois, upholds the right of those who wish to restrict baptism to immersion of adults, and he offers extensive sources to support this position. On the other hand Dr. Small also seeks to find a basis for supporting the Reformed position accepting the practices of sprinkling and of infant baptism.

As the author rightly observes, the nineteenth century saw extensive theological support for the Reformed position. The first half of this century witnessed negligent support of the Re-

formed view and extensive writings supporting the Baptist position. Recently such writings as Karl Barth's *The Teaching of the Church Concerning Baptism* and those of Cullmann, Marcel, and others have given support to the Reformed view. Dr. Small seeks to harmonize the divergent views. He does it with the basic assumption and belief that "baptism is a sacrament of God's covenant of grace, administered to those who are in the covenant community called the church." Hence the author finds the key to biblical basis for infant baptism in God's covenant promises. He discusses the analogy between circumcision and baptism, and traces the history of baptism from the New Testament through the early church fathers to the baptismal service as we observe it today.

This book represents more than a decade of study and research. It gives a clear picture of the various positions on baptism with the author's definite conclusions on doctrine and practices.

W.L.L.

THE BIBLE

THOMAS IUS OLD TESTAMENT SELECTIONS by M. Reu. Wartburg Press. 704 pages. \$6.75.

This book, admirably translated by M. L. Steuer from the author's German, contains homiletical material designed to assist parish pastors who desire to use the Old Testament lectionary known as Thomasius. Since in our day this portion of the Bible is so much neglected, to the biblical impoverishment of our laymen, Dr. Reu's treatment should be useful.

The selected passage is examined in considerable detail from a very conservative point of view. (It was written in 1901-1903.) Afterward homiletical suggestions are given, some originating with the author and others borrowed from distinguished preachers (mostly German and therefore little known to American preachers). Few, if any, pastors in this day would want to borrow any of this material uncritically, but



Stained and Decorative Glass

also repair work

Please send dimensions and complete details for our recommendations and cost estimates. We serve coast to coast.

CITY GLASS SPECIALTY, INC.

DEPT. D
2124 South Calhoun St.
Ft. Wayne, Indiana
Phone: Harrison 2228

CHURCH SEATING

From
**CARRIKER
CHURCH FURNITURE CO.**
Box 520
Monroe, North Carolina

—•—
**Pews & Church
Furniture For
Every Church Need**
—•—

Catalog, quotations and
special designs on
request



most of them will find this a mine of rich ore where they will find nuggets that will rejoice the hearts of their parishioners.

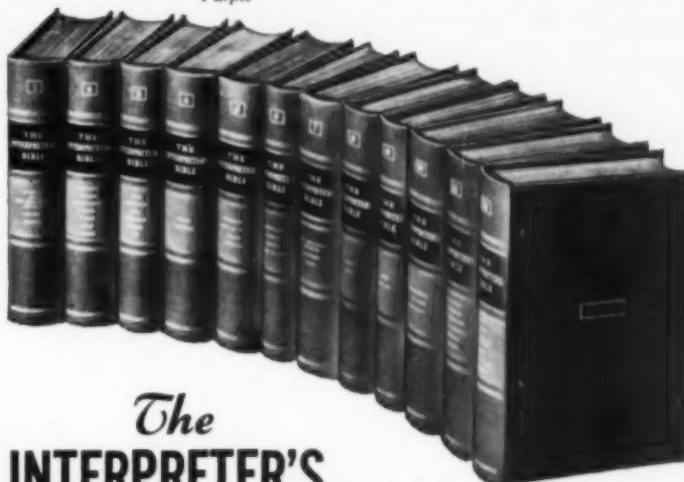
J. Michael Reu taught for many years at Wartburg Seminary, Dubuque, Iowa. He was the author of many books, including a very useful *Homiletics* and a definitive work in German on the catechisms used in evangelical Germany between 1530 and 1600. He died in 1943.

J.S.
GOD'S HEALING POWER by
Edgar L. Sanford, Prentice-Hall, Inc.
224 pages. \$4.95.

Here is a book that combines the insights of modern psychosomatic medicine with the religious insights of a devout churchman to give people help in learning how to receive God's healing power. Without any implications of lightness, it might be termed a "do-

The Best Friend A Preacher Ever Had . . .

"You and I will be using these books every week for the rest of our lives" . . . Charles Clayton Morrison in *The Pulpit*



The INTERPRETER'S BIBLE

Only *The Interpreter's Bible* contains all of these outstanding features:

- Every word of both the King James and Revised Standard Versions of the Bible printed in parallel columns for easy comparison.
- Exegesis clarifying the meaning of the text
- Concise introduction
- Thorough exposition
- General Articles on each Book and many other features designed to give you complete biblical knowledge at your fingertips.

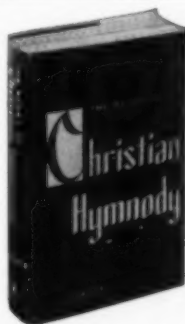
12-VOLUME SET ONLY \$89.50
EACH VOLUME SINGLY \$8.75

- Vol. I.** General Articles; Genesis through Exodus
- Vol. II.** Leviticus through Samuel
- Vol. III.** Kings through Job
- Vol. IV.** Psalms through Proverbs
- Vol. V.** Ecclesiastes through Jeremiah
- Vol. VI.** Lamentations through Malachi
- Vol. VII.** General Articles; Matthew through Mark
- Vol. VIII.** Luke through John
- Vol. IX.** The Acts through Romans
- Vol. X.** Corinthians through Ephesians
- Vol. XI.** Philippians through Hebrews
- Vol. XII.** James through the Revelation; General Articles; Indexes

*Volumes VII, VIII, and IX are especially helpful for studying the International Sunday School Lessons for the first and second quarters of 1960.

ORDER FROM YOUR BOOKSTORE TODAY!

Abingdon Press



"First in its field" — *The Christian Herald*

THE STORY OF CHRISTIAN HYMNODY

by E. E. Ryden

Intriguing sketches of the lives of the world's foremost hymn-writers and of circumstances surrounding the development of their great lyrics fill this monumental new anthology, rich in devotional content. **\$5.95**

a unique encyclopedia

THE CHILDREN'S CHOIR

by Ruth R. Jacobs

A veritable encyclopedia for choirmaster, minister of music, pastor and choir parent is this attractive new manual by the recognized authority on children's choir work in the Protestant Church today. (Second large printing) **\$4.95**

At Your Bookstore or **AUGUSTANA BOOK CONCERN** Rock Island, Illinois

**Stimulating reading
for ministers
from CROWELL**

The Dark Road to Triumph

by CLAYTON E. WILLIAMS

Minister of the American
Church in Paris

"My number one recommendation for
Lenten reading in 1960."—Bishop
GERALD KENNEDY

"Brings a surprising freshness to a
familiar scene . . . In each sermon
some insight is new."—D. ELTON
TRUEBLOOD

"This is preaching of rare grace and
vivid insight into Scripture, of a fine
mind with real power, the power of
devotional concentration on the events
of our human redemption that still
redeem us today."

—CLIFFORD ANSGAR NELSON \$2.75

Best Sermons

1959-1960 Protestant Edition

Edited by G. PAUL BUTLER

Foreword by
SAMUEL MCCREA CAVERT

"42 sermons representing many de-
nominations, and all shades of theo-
logical persuasion. . . . Provides in-
spiration, provocation, motivation,
and a finger to the theological wind
besides." —KENNETH L. WILSON in
Christian Herald \$3.95

The Watchman

by C. EDWARD HOPKIN

A practical guide for the minister in
his role as a moral prophet. "The
author remarkably blends his proph-
etic courage with good common
sense."—*Pulpit Book Club Bulletin*
\$2.95

At all bookstores

THOMAS Y. CROWELL
COMPANY

432 Park Ave. South
New York 16, N. Y.

Two new volumes in the Westminster Guides to the Bible

THE STORY OF ISRAEL:

From Joshua to Alexander the Great

By STEPHEN SZIKSZAL. A history of
the Chosen People, from the con-
quest of the promised land until the
end of the Persian era. \$1.50

THE THRESHOLD OF CHRISTIANITY:

Between the Testaments

By LAWRENCE E. TOOMBS. The
story of Israel from the end of
the Old Testament to the birth
of Jesus, including an ac-
count of the Dead Sea
Scrolls. \$1.50

Now at
your bookstore
THE
WESTMINSTER PRESS
Philadelphia 7

Other volumes now available

YOU SHALL BE MY PEOPLE

The Books of Covenant and Law

By EDWIN M. GOOD. A helpful key
to the books which stand at the base
of the Old Testament faith. \$1.50

JESUS AND GOD'S NEW PEOPLE

The Four Gospels

By HOWARD CLARK KEE. The
Gospel message as pre-
sented by the four Evan-
gelists in the earliest
Christian communi-
ties. \$1.50

it-yourself" guide on spiritual therapy,
for the author declares that he wrote it
to help people learn to use the gifts
God is willing and able to give them
for the healing of themselves and others.

Edgar L. Sanford dedicates his book
quite naturally to his wife, Agnes Mary
Sanford, known all over this country
for her healing missions and her books.
But his book draws from a much
broader background of experience and
study, presenting illustrations gathered
during his more than thirty years of per-
sonal counseling and earlier years in
educational missions and social work.

A glance at the chapter headings will
show that he is offering a program for
not only healthier living but a happier
kind of life. Here are some of the most
significant: What Happens in Spiritual
Healing? How Big Is Your God? You
Are Worth Healing, Ministering to
Your Own Illness, Four Character Aids
to Health, and Living for Today and
Tomorrow. The other sixteen chapter
headings are scarcely less important. In
fact, each chapter should be read care-
fully if one would get the full impact
of this excellent book.

While the publishers have done an
excellent job in the format and sub-
headings, they could make the book
more helpful to the many readers it de-
serves to have by adding an index when
the next printing is made.

E.G.D.

A FLORENTINE PORTRAIT
SAINT PHILIP BENIZI by D. B.

Wyndham Lewis. Sheed & Ward. 137
pages. \$3.00.

Here is a biographical glimpse of a
man who is little known outside the
Roman Catholic Church. Yet sufficient
is lucidly presented by the author to
stimulate one's desire to know more
about Saint Philip Benizi. Even Dante,
who was born thirty-two years after
Benizi in the city where this humble
man made his influence felt, makes no
mention of him. The author says that
Fra Philip was quite a public figure in
Dante's boyhood, and Dante must have
known about him. It is left to the crea-
tive talent of D. B. Wyndham Lewis to
give Benizi the recognition which he
deserves seven centuries after he lived,
although we are impressed with the
fact that Benizi would be the last man
to desire such recognition.

Born a patrician, with the promise of
a successful career as a medical doctor,
a graduate of two great European uni-
versities, Paris and Padua, and with the
prospect of going far in the profession
to which his father had dedicated him,
Benizi renounced it all to become a
mendicant monk of the Servite order.
We see him tramping across Europe on
a pittance, facing opposition, even en-
during persecution, never flinching from
being true to what he believed was his
mission. He rose to be the General of
the order. In a day when popes were
elected in a manner different from that
of today he turned his back on the papal
prize which was dangled before him in

order to continue as a humble friar. His final words are worthy of note. When he knew the end was near, he said that "he had only two favors to ask of them—firstly, that his body be buried without pomp or ceremony, like that of an ordinary lay brother"; secondly, "that they should continue to live after his death in fraternal love and reciprocal forbearance and charity." His theme song was "Love One Another." He had so won his way into the affections of his many followers that gallant attempts were made by the proud Florentines to capture his body where it lay in an obscure village named Todi and transport it to Florence. All to no avail. The picture of Florence during this period is made very entrancing by the author, and our minds are refreshed with the story of the strife between the Guelfs and the Ghibelens. The book closes with the writer's Epilogue, which he thinks is the essence of Benizi's message for this atomic age. We are indebted to Wyndham Lewis, who is considered one of the most brilliant journalists and scholars of England, for this beautifully written story.

A.S.N.

AN ARCHBISHOP OF THE REFORMATION by Eric E. Yelverton. Augsburg Publishing House. 154 pages. \$3.25.

This book, written by an Anglican clergyman, will be of particular interest to members of his own denomination and to Lutherans, although in this day of liturgical renewal it is deserving of the attention of others as well.

The archbishop in question is Laurentius Petri Nericcius of Upsala (1531—1573), whose liturgical writings played a significant role in the "ecclesiastical transformation" that took place in Sweden. Since this church is Lutheran in doctrine and Episcopal in polity, it plays an important part today in the ecumenical discussion of our generation, and its liturgical heritage is therefore of wide interest. The author has done a skillful job in summarizing and translating key features of this heritage. Certainly there are times, as in his Postscript, when one outside the Anglican communion will differ from his interpretation, but these cases are few.

It would be a mistake to regard this book as being merely the exhibition of a relic from antiquity. Many of Laurentius Petri's suggestions are astonishingly valid for the ministry four centuries later.

J.S.

why Judson V.C.S.?

Because they are **CHURCH** conscious.
(Adaptable to any size Church School)

Because they are **TEACHER** conscious.
(Self-contained, minimum resource needs)

Because they are **PUPIL** conscious.
(Graded, interesting learning activities)

1960 Theme: THE CHURCH

These exceptional learn-by-doing texts are experience-tested by Christian educators in the field who work from a basis of know-how rather than theory. They will work for you as you work with them.

NURSERY

The 3's at Vacation Church School, by M. L. Hemphill. Teacher's Text..... 4050300, 75c
Story Packet..... 4050301, 30c

KINDERGARTEN

Our Friendly Church, by Elizabeth Gale. Work Sheets..... 4050315, 25c
Teacher's Text..... 4050314, 75c

PRIMARY

This Is Our Church, by Margaret Ward. Work Sheets..... 4050309, 25c
Teacher's Text..... 4050308, 75c

JUNIOR

We Need Churches, by Louise Linder. Work Sheets..... 4050307, 25c
Teacher's Text..... 4050306, 75c

JUNIOR HIGH

The Story of the Church, by D. Claypool. Pupil's Book..... 4050313, 30c
Teacher's Text..... 4050312, 75c

JUDSON V.C.S. EXAMINATION KIT

This is no mere curiosity arousing sampling. It contains actual texts and materials. A valuable V.C.S. Planning Book, 5 Teachers' Texts, a Storybook Packet, Work Sheets, Workbook, Diplomas, Tag and Button. A value of \$5.26. . . . Yours to examine and use, \$3.75.

Available at your
Local Bookstore or

THE JUDSON PRESS
Philadelphia 3, Pa.

YOUTH

YOUTH PROGRAMS ON NATURE THEMES by Ruth Schroeder. Abingdon Press. 192 pages. \$2.75.

This is the time of year when counselors and young people's groups begin to think about services and programs for the coming summer. With that in mind, pastors and adults who work with youth will welcome this book as a valuable addition to their collection of material designed to guide youth in planning and providing worship services.

In the twenty-three worship services

the theme of God reflected in nature appears through the channels of Scripture, hymns, poems, prayers, and meditations. These worship resources were selected to present in a way understandable to youth the basic principles of the Christian faith. The young person is introduced to the God who expresses himself in the "Majesty of the Mountains," the "Vastness of the Plains," the "Mystery of the Heavens," the "Splendor of Sunshine," and the "Beauty of Winter."

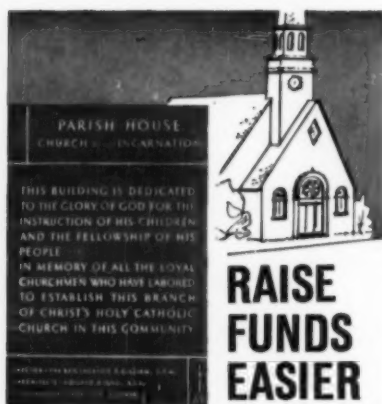
Ruth Schroeder is a pastor's wife who comes from a background of experience as counselor, teacher, and adviser to youth fellowship groups. This

BE A WONDER TO YOURSELF

DAVID A. MacLENNAN



"Belong to God and become a wonder to yourself," says the ancient adage. Dr. MacLennan, senior minister of the Brick Presbyterian Church, Rochester, New York, develops this thought from the perspective of Christian faith and experience. In a series of animated conversations with the reader, he shows how to recapture life's enthusiasm by relating oneself to the Source of life and love. Realistically, clearly and constructively he deals with the recurring problems facing every man and woman. \$2.75



...through permanent

and dignified recognition

PLAQUES IN BRONZE and ALUMINUM

highest quality for less

Count on this method which has proved successful in raising funds for churches and charitable institutions from coast to coast and in communities of all sizes.

- MEMORIALS
- PEW PLATES
- DOOR PLATES
- HONOR ROLLS
- ROOM TABLETS
- CHURCH TABLETS

Prompt Mail Service—Free Color Sketches
WRITE FOR FREE ILLUSTRATED CATALOG TODAY



is her third collection of worship programs for youth.

The only way to test a book of this kind is to invite a youth fellowship to give it a try. The reviewer did this with his own youth group, and the result was recognition and acceptance of a new source for this year's worship services and programs.

A.J.H.

THEOLOGY

RISEN INDEED by G. D. Yarnold. Oxford University Press. 130 pages. \$2.25.

The author gives us his reason for writing this book. Says he, "Before Easter I searched the church bookshops for a book on Easter. There were rows and rows of books on the Cross, but practically nothing on the Resurrection."

Hence this compact little book in which the author attempts to set forth the doctrine of the Resurrection in simplest terms. This he does in the most traditional way. He does not endeavor to shed new light on the central fact of the Christian faith, but rather to tell the story as he finds it in all of the experiences which encircle this important doctrine of the Christian church. As he states in the Introduction, "The book is theological (and may I add, conservatively theological) rather than critical, devotional rather than apologetic."

The author is conversant with those who deal with this historic fact in a critical way, but he does not attempt to answer them. Instead he goes to the sources in the Scriptures and treats these sympathetically and positively. It is a book for the busy minister as well as for the thinking layman.

A.S.N.

GOD'S GRACE by Donald Grey Barnhouse. 185 pages. \$3.50.

This is Volume 5 of an *Exposition of Bible Doctrines* based on Romans 3:21—4:25 by a skillful expositor. Little can or need be added to the reviews of earlier volumes—"valuable," "clear style," "fresh illustrations," "keen insights," etc.

But in addition to saying, "Volume 5 of Barnhouse's *Romans* is available; better get it," two suggestions are in order.

Study this book and its companions as models of effective expository preaching. If you have had the uncomfortable feeling that your preaching is not effective

Guaranteed to save you
many times the cost of the book

MINISTER'S FEDERAL INCOME

TAX GUIDE

Complete • Enlarged • Up-to-date
1960 Edition —
For Returns on 1959 Income

by Sidney D. Rosoff,
With the editors of *Pulpit Digest*
At your bookseller \$2.00
A Channel Press Book HARPER & BROTHERS

tive in guiding your hearers into the rich pasture land of the Scriptures, and if you would like to do something about it, study Barnhouse. He stands in the tradition of MacLaren and Campbell Morgan.

Use this book also as your own guide to the rich treasure lode to be found in the greatest section of the greatest Book ever written. Perhaps you will not agree with the author at every point. But I'm certain that he is more concerned that you understand and accept the Bible than that you agree with Barnhouse. And when—or perhaps because—you disagree, you will study the Scripture itself the more intently.

J.S.

HYMNODY

THE STORY OF CHRISTIAN HYMNODY by E. E. Ryden. Augustana Press. 670 pages. \$5.95.

The title of this book is hardly adequate to convey the wealth of fascinating and illuminating material between its covers. The author possesses the gift of being able to restore the great hymns of the church to the settings out of which they were born. Dr. Ryden wisely recounts something of the personalities of the various hymn writers in his portrayal of their great expressions of Christian praise and devotion. This not only enlivens the narrative but also enhances the reader's sense of personal feeling for the hymns themselves.

The range of Dr. Ryden's study of hymnal literature is quite comprehensive

Church Management: March 1960

sive. He begins with a survey of early Christian hymns, following the Old Testament pattern of psalms and canticles; examines examples of early Greek, Syriac, and Latin hymns; then proceeds to the Middle Ages. While the medieval period is not lacking in outstanding hymnodic compositions, it provides scant material as compared with that of the Reformation and following eras. The Reformation, with its restoration of lay participation in worship, stimulated a virtual renaissance of hymn singing and hymn composition. This development is well presented, with considerable emphasis on German and Scandinavian hymnody. One might suspect that the author's Lutheran background would account for such concentration until the text points out that a consideration of Reformed, or Calvinistic, hymnody is severely hampered by the preference of that branch of Protestantism for psalmody, to the virtual exclusion of hymns.

An especially noteworthy feature of Dr. Ryden's book is his inclusion of excellent chapters on the relatively little known but worthy contributions of Finnish and Icelandic hymn writers, some of whose works have been included in recent American editions of Lutheran hymnbooks.

The bulk of the author's attention falls on English and American hymnody, a large field to explore, and his treatment here remains highly interesting and helpful. A complete acknowledgment of sources and well arranged indexes augment the book's readability, making it both a useful and an enjoyable asset to church or home libraries.

C.H.B.

THE MINISTER

A MIRROR OF THE MINISTRY IN MODERN NOVELS by Horton Davies. Oxford University Press. 211 pages. \$3.75.

The title expresses the purpose of the book, which is an examination of various ministers portrayed by novelists. The author is a professor of religion at Princeton University. During the blitz he served as the minister of a Congregational church in London. He was educated in Edinburgh and Oxford.

Beginning with an introductory chapter and closing with a summarizing chapter, the author has five chapters in-between, each of which treats of three novelists under the following headings: Preachers and Evangelists, Divines in

8 Popular Years prove The Westminster Vacation Church School Series is GOOD!

Now in the 8th year of helping to build successful summer programs, the popular Westminster V.C.S. materials are pretested, attractive in appearance, usable by inexperienced teachers, inexpensive, completely self-contained and planned for ten three-hour teaching sessions.

The theme for 1960 is "THE CHURCH"
Get everything you need now!

FOR TEACHERS

KINDERGARTEN LEADER'S GUIDE . . . Teaches pre-schoolers that the church is a group of people of all ages who love God and Jesus and tell others so.

PRIMARY LEADER'S GUIDE . . . Shows that Jesus' friends encircle the world and together are known as the Christian Church.

JUNIOR LEADER'S GUIDE . . . Interprets the church as a group of people trying to do God's will. Emphasizes the need and privilege of membership.

JUNIOR HIGH LEADER'S GUIDE . . . Studies the visible elements of the church: building, offering plates, symbols, the hymnal, the Bible, the pulpit.

All leader's guides contain practical help on organization, activities, teaching techniques, and understanding children.

Each guide, illustrated, \$.95

FOR PUPILS

(Teachers should also have this material.)

KINDERGARTEN BIBLE PICTURE BOOK . . . Eight full-page pictures in color, plus poems, prayers, words of hymns, and Scripture.

PRIMARY BIBLE PICTURE BOOK . . . Eight full-page pictures in color, plus poems, prayers, hymns, and Scripture.

JUNIOR JOURNAL . . . Contains most of the worship materials to be used, together with stories, pictures, activities, short articles, and games.

JUNIOR HII . . . Includes quizzes, articles, dramatizations, Scripture, stories, prayers, hymns, maps, line drawings, and photographs.

All pupils' materials are designed for use at home as well as at church school.

Each book \$.20

Order Westminster Vacation Church School materials from your denominational or religious book store.

THE WESTMINSTER PRESS

Philadelphia 7, Pa.



Midwest CADDIES

For easier, faster handling of FOLDING CHAIRS AND TABLES. Simplify moving and storage of your folding chairs with a Midwest Caddy. Designed to handle all types of folding chairs, or any size folding table. Adjustable models available for partial loads. Built for rugged service. Smooth action rubber caster wheels for effortless handling.

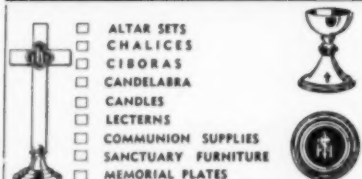


- ★ Saves time
- ★ Saves effort
- ★ Reduces noise & confusion
- ★ Helps solve storage problems

Write for FREE catalog, today

Midwest FOLDING PRODUCTS SALES CORP.
Dept. CM-3 ROSELLE, Illinois

Church Furnishings IN SOLID BRONZE, BRASS, WOOD



WE FURNISH EVERYTHING FOR THE CHURCH
FREE CATALOG ON REQUEST

PLEASE INCLUDE NAME OF YOUR CHURCH
WITH REQUEST FOR CATALOG

MICHIGAN Church Supply Co.

122-M So. 2nd Saginaw, Mich.

WRITE FOR **NEW**
Catalog
of
CHURCH LIGHTING

McFADDEN
LIGHTING COMPANY
2308 SOUTH SEVENTH BLVD.,
ST. LOUIS 4, MO.

Doubt, The Confessional and the Altar, Pilgrims—Not Strangers, and Community Leaders. The reader, particularly if he is a minister, will not feel very comfortable over the portrayals of the ministry, but that may be just as well. The total effect is salutary.

How old can a novel be and still rate as a modern novel? Here are four of the fifteen with their dates of publication: *The Scarlet Letter* in 1850, *The Autobiography of Mark Rutherford* in 1881, *Robert Elsmere* in 1888, and *The Damnation of Theron Ware* in 1896. The remaining eleven authors treated have published in recent years. One wonders why Trollope's Barchester Series is not included.

It is almost always beneficial to look in a mirror, and layman and minister alike will find both reproof and inspiration in this rather original treatment.

The last twenty pages provide bibliography, notes, and index.

F.F.

THE FAMILY

THE GENERAL FOODS KITCHENS COOKBOOK. Random House. 436 pages. Regular edition, \$4.95; de luxe edition with wrought-iron counter and wall holder, \$7.50.

From General Foods Kitchens comes this beautiful new cookbook, prepared with the thought of the thousand meal situations a year the homemaker faces. No matter what the situation, be it an everyday family meal or a special occasion, this book gives you the ideas you need and helps you plan the meal as well as prepare it.

The woman on a church supper committee will find the chapter "How to Feed a Crowd" full of suggestions concerning menus, cost, food buying, kitchen routine, setting the tables and serving, as well as cleaning up the aftermath.

There are many specialties which can be prepared for a food sale, which is always a good fund raiser.

The inside covers contain handy tables of measurements, equivalents, a baking table, and a canned food guide. The book is filled with beautiful, lip-smacking photographs. The covers of the book are washable, and it opens flat for easy reading.

This would make a wonderful gift for a bride or for the homemaker who needs inspiration for the next thousand meals.

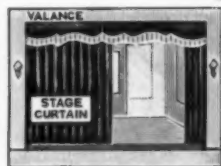
M.L.R.

ROOM DIVISION DRAPES

Stage Curtains
Dossal Hangings



Flameproof fabrics.



Tracks for every purpose.

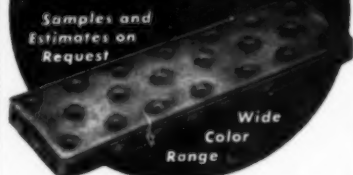
Send sizes, colors and details direct to manufacturer for free samples and quotation.

CAMDEN ARTCRAFT—Dept. CM-30
180 N. Wacker Drive, Chicago 6, Ill.
37 years of institutional draperies

CUSHIONS for ALTAR RAILS · PEWS

Old Cushions Refurbished

Samples and
Estimates on
Request



BERNARD-SMITHLINE CO.
252-17 Northern Blvd. Little Neck 63, N. Y.

Your Standard
of
Excellence
since 1912

You always look your best, are your best in a BENTLEY & SIMON pulpit robe. Hand-sewn and custom-tailored for perfect fit, for lasting enjoyment.

CHOIR ROBES, too, individually made in the same quality way.

BENTLEY & SIMON
7 West 36th St.
New York 18,
N. Y.

Write for
catalog D-52

PULPIT ROBES



Get rid of the BELL ROPE

Ring bronze bells automatically
... the VERDIN way

Save time! Save labor!
Present Bronze Bells used.



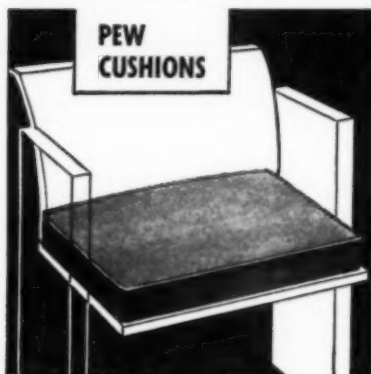
Bell Ringing is
Clock Controlled

Send
for
FREE
FOLDER

THE I.T. VERDIN COMPANY

581 Dandridge St. • Cincinnati 10, Ohio

"The Bell Ringers of America"



PEW
CUSHIONS

Made From

FOAM RUBBER OR POLYFOAM

COVERED with Velour, Nylon or Plastic fabrics

Massey Seating Company brings you the ultimate in seating comfort and durability, in any thickness of Foam Rubber or Polyfoam you desire. Our exclusive process of cushioning eliminates the necessity of of tufting—cushion covers will not slip, cushions stay attractive in appearance.



Write today
for details

MASSEY SEATING COMPANY

160 Hermitage Ave., Nashville 10, Tenn.

Church Management: March 1960

STANDARD

ALL NEW

1960 VBS COURSE



Teachings of Jesus

★ SINGLE THEME

★ GRADED

★ FULL COLOR

★ REDI-CUT

★ LOW COST

★ EASY TO TEACH

THE TEACHINGS OF JESUS, an unchanging rock in a fast-changing world, is the theme of this year's brand new VBS course from Standard. Interprets Christ's words in today's language, teaches girls and boys that His word and other Biblical teachings are as vital to living today as they have been throughout the centuries. Consists of

ten lessons, specially graded for five age groups, Nursery through Teenage. Includes teachers' manuals, pupils' workbooks, director's manual, for complete, well-balanced, inspirational study. Low cost to fit your budget. Complete creative activity materials are available.

Plan Early . . . Plan Well

FREE PLANBOOK is your first step in mapping your course. This colorful booklet presents the entire new VBS program for 1960. Request yours today. **FREE!**

INTRODUCTORY VBS KIT, \$4.50 value . . . Only **\$3.75** Contains all materials in course: director's manual, 5 teachers' manuals, 5 pupils' workbooks (one each grade), plus publicity helps, certificates, buttons, song book, and Planbook. Order now, get an early start!



Redi-Cut WORKBOOKS

delight Nursery, Beginner and Primary classes, give active participation; save teachers many hours of preparation.

FILMSTRIP entitled "He Shall be Called Great," full color, 35 mm., for successful school planning. Sound on 33 1/2 LP record, 20 minutes. Order #9489 . . . \$5.00. (Rental \$2; reserve date now.)

ORDER TODAY . . . FOR A BETTER SCHOOL

☐ Free Planbook

☐ Introductory Kit containing all material described above, \$3.75

Check enclosed for
\$

☐ Filmstrip in color, with sound, \$5.00

NAME

ADDRESS

CITY ZONE STATE

AT YOUR BOOKSTORE, or

STANDARD PUBLISHING, CINCINNATI 31, OHIO

Peterson
CHOIR ROBES

of outstanding quality and wearing ease, styled with grace and dignity from excellent fabrics and tailored with all yokes PELLON lined for remarkable shape retention... quality robes and pulpit gowns at surprisingly moderate prices.

CONFIRMATION ROBE RENTALS
We will be honored to send you our catalog and unique Fabric Pre-Viewer without obligation.

Since 1927

Thomas A. PETERSON Company

Dept. C-3 981 EAST 33RD, KANSAS CITY 9, MO.

Note: We are occasionally able to offer pre-used robes in excellent condition at a considerable saving.

PALM for **PALM SUNDAY**
Order Early
PALM SUNDAY, APRIL 10

We Guarantee Absolute Satisfaction

12 Heads for	\$ 4.00
25 " "	7.50
50 " "	12.50
75 " "	18.00
100 " "	20.00
200 " "	36.00
300 " "	51.00
500 " "	80.00

Prices on Larger Quantities on Request
F.O.B. PHILADELPHIA
All Goods Lengths—

THE NIESSEN CO.
Established in 1895
We are Pioneers in the Handling of Palm
826 N. 29th Street Phila. 30, Pa.



CHOIR ROBES Write for Style Catalog and Fabric Selector with miniature cut-out showing how each fabric and color appears as a finished Robe. Request Catalog A10
For Pulpit Robe, request Catalog P10

E. R. MOORE CO.
268 Norman Ave. • Brooklyn 22, N. Y.
932 Dakin St. • Chicago 13, Ill.
1641 N. Alessandro St. • Los Angeles 26, Calif.

The Advantage of Disadvantages

David A. MacLennan*

Listen to this sentence by a famous person who lived centuries ago: "When I am weak, then am I strong." Does it make sense? If it does, what is its sense and its meaning? It seems absurd, even when you are told that a great apostle, St. Paul, wrote it to the first Christian outpost in Corinth. Ronald Knox translated the whole verse most strikingly: "I am well content with these humiliations of mine, with the insults, the hardships, the persecutions, the times of difficulty I undergo for Christ; when I am weakest, then I am strongest of all." How can a person be strongest when he is weakest?

It could be that Paul meant a finer form of strength than physical vigor. In fact, this is the key to understanding the truth he expressed. Paul had been writing about his inescapable disability. He called it a "thorn in the flesh," which means, of course, a physical handicap. He prayed earnestly and repeatedly to be cured of it. The answer was "No." But the Lord added that invisible resources would be provided:

"My grace is enough for you: for where there is weakness, my power is shown the more completely." Therefore, I have cheerfully made up my mind to be proud of my weaknesses, because they mean a deeper experience of the power of Christ. I can even enjoy weaknesses, suffering, privations, persecutions, and difficulties for Christ's sake. For my very weakness makes me strong in him (II Corinthians 12:9-10, Phillips).

Some years ago, when I lived in the city of Montreal, I formed a friendship with a remarkable man who had spent many years in Saranac Lake, New York, as a tuberculosis patient. He had been a useful teacher, a professor in Robert College, in the Middle East. Then illness

ended his chosen career. Dr. Clarence Richard Johnson was a fighting optimist whose battle for health had lasted for a quarter of a century when we became acquainted through radio broadcasts he had heard. He was sure that the compensations he found through his enforced inactivity were greater than the sacrifices he had made. He wrote me once, expressing his whole-hearted approval of what Booker T. Washington, the famous Negro educator, called "the advantage of disadvantages."

Dr. Washington himself was a shining example of that fact. In a democratic nation where theoretically all men are created equal, he was born a slave. In a country where most people were born white because of too little pigment in their skin, he had more pigment and was therefore born black. In a nation where education was prized as the inalienable right of most boys and girls, he was allowed to carry the schoolbooks of his master's white children to the school, but he could not enter as a pupil. Did those disadvantages defeat him? He resolved to work the harder in order to gain for other deprived children entrance to the magic world of knowledge and skill. He became a leader of ten million Negroes and one of America's foremost orators. I suspect that part of the impetus behind recent, overdue action to grant equal rights to nonwhite citizens came from Dr. Washington's leadership many years ago. He could have said with moral force, "When I am weak, then am I strong." There are advantages in disadvantages.

I do not praise adversity as a maker of character. Adversity in the form of prolonged sickness, disabilities, handicaps, and poverty can cripple and even destroy character. Instead of accepting many of the barriers to a full life in our culture, we ought to be working with other soldiers of the common good for their removal. Supine resignation to evil conditions should never be sanctioned by Christians or by responsible citizens of

*This sermon is Chapter 7 of Dr. MacLennan's new book, "Be a Wonder to Yourself," which was published by the Fleming H. Revell Company on February 29.

free

ALLIED'S

consulting service

on quality **SOUND SYSTEMS**

for **CHURCH or SCHOOL**

SAVES YOU MONEY



See our 1960 Catalog for the money-saving sound system which best fits your needs. If you are in doubt about a proper selection, our audio experts will be happy to help you plan a complete installation or to improve your present system. Send us a rough sketch of the area to be covered; indicate size of audience; background noise level, etc. We will recommend the equipment which will most economically fill your needs—no obligation for this service. We offer easiest terms, too: only \$5 down (or less) on orders up to \$200.

free 1960 Allied Catalog

Write for our complete buying guide to everything in Sound, Recording and Electronics. Systems start at \$49.95 complete. Send for FREE copy.



ALLIED RADIO

100 N. Western Ave., 5B-C
Chicago 80, Ill.

CLARK'S "Unitype"

ESTABLISHED 1914

The name "Unitype" has for 40 years stood for exclusive perfection and long faithful service.

OUTDOOR BULLETIN BOARDS



A wide selection of 40 sizes and models offered in beautiful bronze copper or oak. Lighted or unlighted. Complete boards from \$90. and up.

Also copy boards only and letters to 3" high. Fully descriptive 24-page catalog on request.

**MEMORIAL and GIFT PLATES
BRONZE TABLETS**



Many small sizes of perfectly machine engraved gift and memorial plates for marking various appointments . . . also larger sizes of cast bronze plates and tablets . . . all moderately priced.

Folder B-52 lists prices on over 150 sizes sent on request.



**ILLUMINATED
CROSSES**

Impelling in Reverence
Beautiful — Inspiring
for Chancel or Altar
and Outside Wall
Hand fabricated of brass
Ask for Folder C-7

W. L. CLARK COMPANY, Inc.

Manufacturers of "Unitype" Products

56 Lafayette St. New York 13, N. Y.



RAISE MONEY EASILY and with Dignity

**Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!**

Quickly, easily sold for \$1 per box of 24 sheets and 24 envelopes. *Generous profits for your church group.* No experience necessary. For samples and full information, just write:

SPALDING PUBLISHERS, Dept. B, 1020 W. 94th St., Chicago 20, Ill.

any religious faith. Nevertheless, a stubborn fact of experience is the prevalence of limitations of one kind or another. Most runners on the track of life encounter hurdles. All of us are handicapped, some by too little money, some by meaningless work, some by temperament, some by broken health or feeble constitutions, others by bereavement, an unfortunate heredity, or cramping environment.

He went so blithely on the way
That people call the Road of Life,
That good folks, who had
stopped to pray,
Shaking their heads would look
and say
It wasn't right to be so gay
Upon this weary road of strife.

He whistled as he went, and still
He bore the young where
streams were deep.
He helped the feeble up the hill;
He seemed to go with heart
athrill,
Careless of deed and wild of
will.
He whistled that he might not
weep.

It rallies the courage in us to spend a little time in the company of a handicapped person. Paul, for example, had a frail body, at least a body which was below normal because of some malady—nobody knows what it was. His body and his mind, whatever their handicaps, became an instrument of death-defying purpose. Paul the handicapped became Paul the helper of God and his fellow strugglers.

If he were alive today he might use a bookkeeper or accountant's word, and say, "I went into Arabia—into a place alone to think things through. There I made an audit of assets and liabilities. My tremendous spiritual experience had given wings of ecstasy to my spirit. This thorn in the flesh, this handicap, brought me down to earth. I learned that a person who must live with a

'Dollett Fuguet, "The Blithe Mask."

FOR CHURCH LEADERS

**A
DEVOTIONAL
MANUAL
for
1960**



COMPANION



FOR THEOLOGICAL STUDENTS
PROFESSORS MINISTERS CHAPLAINS
ALL PROFESSIONAL WORKERS IN THE CHURCH

EDITED BY CORAL D. MACDONELL



At the request of many, The Upper Room Companion has been compiled for ministers, chaplains and professional workers in the church.

The Upper Room Companion develops the theme of the devotions in The Upper Room for each week of 1960, giving deep spiritual implications to these devotions and further ideas on how to make them most meaningful to laymen and church members.

An invaluable aid to all ministers and church workers, The Upper Room Companion costs only \$1.00 per copy, or \$10.00 per dozen, postpaid. Order from

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVE. NASHVILLE 5, TENN.

limitation develops a sense of need. Out of the weakness of my vanity, cocksureness, self-sufficiency, came the strength I needed." Having faced the facts about



BUILDERS OF ORGANS SINCE 1898

Hillgreen, Lane and Co.
ALLIANCE, OHIO

Your inquiry is invited . . . }

Represented by
WM. D. MANLEY
ATLANTA, GA.

J. ALEX KOELLEIN
NASHVILLE, TENN.
JOHN MCCLELLAN
WICHITA, KAN.

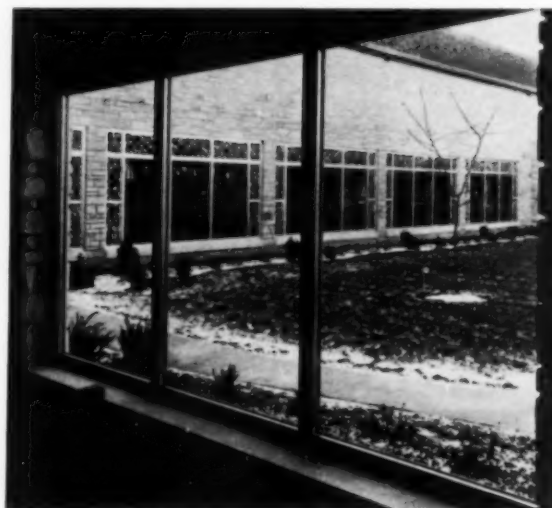
D. BYRON ARNESON
MINNEAPOLIS, MINN.
JOHN R. WOOD
DALLAS, TEXAS

himself which were liabilities, he faced the assets too. He was alive. He had a measure of health. He had certain capabilities. He had a great God in whom to believe and who was as close to him as his need.

Next, this dauntless leader of the early church would say this: Accept yourself and your limitations, not in a mood of sullen resignation or rebelliousness, but as a realistic optimist. One of the great theological thinkers of our time would say:

Accept yourself and life as a "belief-full realist." Realistic but not pessimistic; honest but not hopeless. William James once remarked that if the aim of football was to put the ball over the goal line, the team might get up at night while their opponents were asleep, and place the ball quietly over the line. But that would not be football. The game is to get the ball across the line in spite of all the opposing team may do, and to make a touchdown according to certain rules. In a deep sense life is a game to be played on a field of honor. There are opposing forces within us and around us. Certainly "there are no charmed lives." This earth is a grand place to bring up God's children. It is a planet on which a most significant experiment initiated and sustained by God seems to be in progress. Who knows but that the way we accept our burdens and handle our limitations and in spite of them—and even through them—serve God's purpose, grow in Christlikeness, build a more Christian society, may justify his confidence in us.

God will not judge us in battalion formation, but one by one. He will ask, not how successful were you in your business, your profession, measured by status, rank, possessions, but rather what did you make of your situation? Did you find advantages in disadvantages?



FACETED-GLASS-IN-CEMENT WINDOWS FEATURED

The picture windows in Holy Cross Lutheran Church, Fort Wayne, Indiana, combine the new faceted-glass-in-cement windows with transparent windows. The process of imbedding heavy glass chunks in cement is being used more and more today, but this particular combination is unusual and interesting. The windows were designed by Architect Lester Trier, of Elkhart, Indiana, and were installed by City Glass Specialty, Inc., of Fort Wayne, Indiana.

Neither Paul nor any other spiritual hero or heroine would stop with such counsel. Something infinitely more important is needed. *It is a great faith, the commitment of ourselves to the best we know in the Divine Other, God.* He discloses himself and comes near through his Spirit in Christ and is the Infinite Ally of every person, young or old, who confides in him. "He giveth power to the faint; and to them that have no might he increaseth strength." One of the great Christians of a century ago was a man named Frederick Denison Maurice. He was a scholar and a champion of the rights of ordinary people. One who knew him said something of

him which could be said of you and me: "He always impressed me as a man who was naturally weak in his will, but an iron will seemed to work through him."

We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone: we may be knocked down, but we are never knocked out! [RSV: struck down, but not destroyed.] Every day we experience something of the death of the Lord Jesus, so that we may also know the power of the life of Jesus in these bodies of ours.

(end)

For the Minister's Wife

Biff! Bang! Boom!

Margaret Ratcliffe*

Returning from the peaceful quiet of a day spent in a secluded spot where a tiny ripple on the water constitutes the major sound makes one realize how much our days are punctuated by the biff! bang! boom! of life. Here are some of our experiences.

One devoted parishioner brought wine to church for communion, carefully placing it on the kitchen counter. Imagine the shock to the equilibrium and composure of the deacons assembled to prepare the table for communion when bang! out popped the cork and up spurted the brightly colored, overly fermented red wine, all over the freshly painted ceiling.

Often the solemn atmosphere conducive to worship in a church sanctuary is disturbed by some biff or bang. One Sunday morning amid the receptive atmosphere of pin-drop silence, kerplunk! the tenor soloist fell over, necessitating his being carried out in the middle of the sermon. At another time the woman behind me keeled over, hitting the pew with a bang and causing men nearby to rush to her aid. Just last Sunday a woman in her eighties slumped in her seat, resulting in the storming in of two policemen with a stretcher.

Bang! Bang! Boom! Boom! Imagine the psychological effect on us all when the fire engine next door roars past our church on a Sunday morning. Nor is our kirk alone in these disturbances. We were worshipping in a nearby university chapel recently when at the high point in the sermon the steeple chimes rang out the hour, ending with clang! clang! clang! The minister, his voice drowned by this overpowering sound, was compelled to halt. When he finally continued he humorously referred to them as emphasizing the point.

There are times when the organ proves to be other than an instrument of harmony. At the beginning of one service our organist struck a key which

ciphered and set up a continuous bellowing noise throughout the entire hymn, much to her embarrassment and the distraction of the worshipers. On another occasion, during the rehearsal of a children's program several square yards of plaster let loose from the fifty-foot ceiling and crashed down on the platform, miraculously missing the little darlings.

One of our parishioners told that his mother made two bottles of cherry wine to be used only in case of sickness. She set them in the dining room cabinet, the shelves of which were lined with white paper. Bang! Bang! Red liquid dripped down the white woodwork of the cabinet.

We weren't sure if the goblets we were considering purchasing were of good quality. "Oh, I can tell," enthused one member of the committee. "See if it rings." She flicked the glass with her fingernail. Horrors! Crash! Out flew the piece of glass, crashing into the other goblets.

Hurrying to enjoy a friendly chat with some church leaders in our playroom, my husband rushed down the stairs. Bang! He slipped on the carpet, bumped down the remaining stairs, and ended up smashing his head on the wall. Fortunately, there were no ill effects. His brother, not so fortunate, slipped in the shower and grabbed the hot water faucet. Bang! He landed screaming on the floor with scalding water pouring over him.

One evening we were awaiting the arrival of ministerial dinner guests to partake of our roast beef and baked potatoes. Having pangs of hunger, my husband pinched one of the potatoes to see if it was nearly done. Puff! Much to his surprise, the potato exploded, spattering the whole inside of the oven. In the refrigerator we usually stored some biscuit dough for emergencies. All was quiet when bang! went the refrigerator. On opening the door we discovered that the package of dough, kept too long,

(turn to next page)

*Mrs. George B. Ratcliffe, Milton, Massachusetts, is the wife of a Congregational minister.

FOR LENTEN READING

Teach Me to Pray

by W.E. Sangster



Combining in one book three widely-read booklets by one of the world's great religious leaders: "Teach Us To Pray," "How to Form a Prayer Cell," and "How to Live in Christ." 64 pages, paper bound. 35¢ each, 3 for \$1. Order from

The Upper Room

The World's most widely used devotional guide

1908 Grand Avenue

•••

Nashville, Tenn.

CHURCH
FURNITURE

Designed to
Harmonize with
your Church
Architecture

Raton®

Write for
complete catalog

RATON MFG. CORP.

30 W. MAIN ST. • RIO CREEK, WIS.

Eastern Office

125 Adams Ave. • Scranton, Pa.

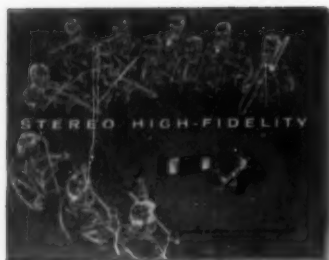
stained glass styled for today's church

Illustrated material
available on request

PIKE STAINED
GLASS
STUDIO

145 ST. PAUL ST. ROCHESTER, N.Y.

NEW PRODUCTS



THIS IS STEREO HIGH FIDELITY

The enthusiasm for stereo high fidelity is very obvious in our nation today. Thousands have found the selection and installation of such equipment a pleasant and satisfying hobby. The newcomer will find an illustrated booklet published by Allied Radio a very helpful introduction to the field. The first part of the book tells just what high fidelity is and describes the various parts of a satisfactory installation. The second part lists equipment which is distributed by the company publishing the booklet. A charge of 25c is made for each copy. Be sure to send your request with currency or check directly to Allied Radio, 100 North Western Avenue, Chicago 80, Illinois.

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on the postage prepaid mailing card and mail. Don't forget to fill out the space for your name, address, and church.

WASHFOUNTAIN BACK PANEL

The stainless steel foot-controlled Duo-Washfountain made by Bradley Washfountain Company may now be supplied with a back panel which is an integral part of the unit. This panel extends the width of the bowl interior and is the height of the sprayhead.

Circle No. 3601 on coupon.

ELECTRIC TESTER

For the first time you can test any current source by direct contact with this new tester manufactured by The Hahn Company. Operated with one hand, it is a safe, sure way to prevent shock. If the outlet, appliance, switch, spark plug, or ignition coil is "live," the tester lights up. It also indicates which side of the outlet is "live," which is grounded. Tests from 110 to 550 volts, AC or DC. Inexpensive.

Circle No. 3602 on coupon.



NEW OPAQUE PROJECTOR

The AO Spencer Opaque 1000 De-lineascope has been announced by American Optical's Instrument Division. Featured are a new optical pointer and a unique lock platen for added convenience. An efficient cooling system keeps the instrument cool and safe to the touch, and protects copy from heat without need for heat-absorbing glass. There are two models: High Speed, having 18" focal length and 5" diameter projection objective; Standard, having 22" focal length and 4 1/2" diameter projection objective. Maximum weight is twenty-nine pounds for easy portability.

Circle No. 3603 on coupon.

BIFF! BANG! BOOM!

(continued from page 71)

had exploded, distributing its contents all over the refrigerator. What a mess!

Recently one of our church women alighted from a plane and entered the ladies' room, hanging her purse on the back of the compartment door, a thing she never does. Leaving hurriedly, she neglected to take her handbag, which contained about eighty dollars. Slam! The door locked behind her. She waited and waited for someone to enter. Finally dashing out, she screamed in desperation at a redcap, who loaned her ten cents to

rescue her purse. Another friend was trapped inside a clothes closet when the door banged shut. Frantically pounding the floor, she startled the neighbors in the apartment below. Realizing that there must be some catastrophe, they dashed upstairs, where she was able to give them instructions for finding the apartment key.

Driving merrily along to the "come as you are" breakfast to raise money for our woman's association, one of the ladies kept turning around and chatting about the outfits in which the other women were attired. Screech! As the car turned the corner the door flew

open, and amid the cries and shrieks of all she bounced out, receiving cuts and bruises galore.

Quiet pervaded the room where I was teaching my third-graders until one girl spied a butterfly emerging from a chrysalis in a jar on the window sill. Boom! Followed by the others, she bolted to the window to observe this miracle. On another day, during show time, Clyde was telling about his model of Cape Canaveral. Suddenly, wow! up shot a rocket to the ceiling, just missing one of the lights.

Children apparently love noise. In a restaurant the other day we steered our-

Cotrell and Leonard GOWNS

Choir, Pulpit,
Judicial and High
School Gowns
Academic
Caps, Gowns
and Hoods

Write
Dept. G



Originators of the Cap and Gown
Industry in America

SINCE 1832

Cotrell and Leonard
INC

Albany 1, New York

SELL SUNFLOWER DISH CLOTHS . . .

MAKE MONEY

FOR YOUR TREASURY

Easy to sell! Splendid profits! Over 200,000
sold in 1959 by Sunday School members,
Ladies Aids, Young People's Groups!

Earn money for
your treasury . . .
make friends for
your organization

SANGAMON
MILLS

COHOES, NEW YORK

ILLUMINATED

Church Bulletins



Send for FREE
catalog contain-
ing illustrations,
descriptive liter-
ature and prices
of various types
of bulletins.

A POST CARD WILL DO!
Please mention name of your church.

ASHTABULA SIGN CO.

Department C Ashtabula, Ohio

selves as one child banged on his plate with a spoon while waiting for his mother to return from the washroom. After another child had eaten a frankfurter and orange juice, her mother refused to order an ice cream cone. So the youngster burst forth at the top of her lungs: "Wow! I want an ice cream cone!" She continued this wail until she finally succeeded in having her wants supplied.

Although an isolated bang in itself may not fray the nerves, measured tests have proved that they all add up. For example, it is shown that workers in noisy offices use up more energy than those in quiet offices, that a sleeper's blood pressure is increased by noise which may not even awaken him, and that chatting in a train or an automobile burns up more energy than in a quiet room. What must be the cumulative effect of the blaring of radios and televisions in restaurants and homes, the whirring of airplanes, the whizzing of cars, the rumbling of trucks, the honking of horns, the shrieking and clanging of fire engines, the terrorizing, deafening blasts of jets breaking the sound barrier, the crashing of school windows, the roar of riveting machines, the chugging of steam shovels, the jarring of blasting . . . ?

But cheer up! Science forecasts that space travel will soon be here with excursions to the moon. Why go to the moon? Well, maybe that's a quiet place to spend a vacation to recover from the hubbub of the earth.

(end)

GOWNS

Choir - Pulpit

PARAMENTS

•
STOLES

•
ALTAR BRASS

•
FONTS

•
FLAGS & SUPPLIES

Catalog on request

The C. E. Ward Co.
New London, Ohio



ORGAN

ARCHITECTS & BUILDERS

An Austin Organ is a musical instrument designed for the individual church and its service.

Highest quality of design and workmanship.

Unique simplicity and accessibility of mechanism.

Inherent reliability.

Tonal superiority.

AUSTIN

HARTFORD 1, CONNECTICUT

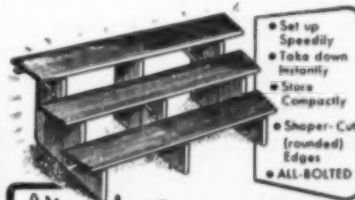
Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen, from Holland
- ☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS
16 ASHEURTON PLACE BOSTON 8, MASS
Tel. Capital 7-2150



Wenger Chorus Risers

Custom-built for any size chorus or stage. Ideal for concerts . . . rehearsals . . . stage shows . . . and trips. Write today.

Wenger Music Equipment Co.
25 Wenger Bldg., Owatonna, Minn.

Classified for Sale and Exchange

Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of \$8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No Agency Commission payable on classified ads.

Forms close 5th of month preceding
Address Classified Department

CHURCH MANAGEMENT, INC.
1900 Euclid Avenue Cleveland 15, Ohio

YOUR PIPE ORGAN may contain invaluable material which can be used to your church's advantage in the construction of a new instrument. Without cost or obligation, consult

THE GRATIAN ORGAN BUILDERS
Box 216
Decatur, Illinois

UNIQUE PRINTING PLAN

Provides personalized two-color Sunday Bulletin Covers, Newsletter Blanks, Letterheads with a picture of your Church, usually within your present printing budget. You okay proofs before the job is run. Satisfaction guaranteed. Send for information and samples.

HILLTOP SERVICES
Dept. C
P. O. Box 2253 Oakland 21, California

WORLD TOURS

See OBERAMMERGAU Passion Play, Far East, India, HOLY LAND, Indonesia, Bali, Ceylon, Egypt, RUSSIA etc. Two exciting economical Around-the-World Tours to choose from. July 17 to September 3. Includes sightseeing and interviews with top political and religious leaders. Directed by experienced, nationally known Christian leaders. Write for details:

WORLD SEMINAR TOURS
5541 University Avenue Chicago 37, Illinois

"EASTER CHIMES" Record

Twenty Easter Hymns, Chimes-Vibra-harp recording on 12" LP 33 1/3, double-side Album. Also 150 other hymns available for your library. Suitable for tower use. Write:

CHIMES
1818 Outpost Dr. Hollywood 28, California

FOR SALE

\$75,000—Brick veneer church with basement, adjacent frame parsonage, lots total 158 feet front, 120 feet deep, at 107 Main St., Renton, Washington. (South end of Lake Washington). Details sent on request by writing Rev. L. G. Randal.

INDIVIDUAL PICTURE POSTERS TO COLOR

Individual Sunday School pictures outlined on white paper suitable for crayons or water colors. Three sets (12 posters per set) \$1.00 or 35c each set.

Easter #528—Singing hymns, coloring eggs, bunnies, egg hunt, etc. **Good Conduct #527**—Be kind to animals, be neat, be polite help mother, be on time, be truthful, good table manners, play fair. **Children of Faraway Lands #533**—Holland, India, Japan, Sweden, Argentina, Arabia, Switzerland, Mexico, China, Malay, Alaska, Africa. Write for 22 new posters.

JOHN ERNST ENTERPRISES
East Troy, Wisconsin

PASTORS WANTED

Personal Representatives

Active pastors, who want to supplement salary, or other high type persons—men or women—to book life-like dissolving color picture recital, "The Romance of Palestine", with churches or other cultural organizations. Experience in promoting community enterprises helpful. Remuneration easily \$50.00 a week—for part time. Write full particulars about yourself to—

NATIONAL LYCEUM BUREAU
708 Empire Building Pittsburgh 22, Pennsylvania

YOU MAY RENT THIS HOUSE

We selected it for our years of retirement. Until that time it will be rented for short or long periods. Large Victorian house. Room for children in and out of doors. In beautiful Bucks County. Near Philadelphia, Princeton, Trenton. Fruit trees, berry bushes, and garden space. Write:

REVEREND JOHN B. LYON
Grace Presbyterian Church
Easton Road & Columbia Ave.
Horsham, Pennsylvania

DIRECT PRICES

On Pews, Chancel and Pulpit Furniture, Folding Chairs and Tables, Baptismal Fonts, Brass Altarware, Pulpit and Altar Scarfs. Write for Free Catalog.

I. P. REDINGTON & COMPANY
Dept. D Scranton 2, Pennsylvania

POSITION AVAILABLE

Suburban Congregational Church on the North Shore of Chicago desires minister specializing in Christian Education and Youth Work. All responses will be kept confidential. For full information write

Box 36
CHURCH MANAGEMENT
1900 Euclid Avenue Cleveland 15, Ohio

FOR MINISTERS AND ARCHITECTS

SEND US INFORMATION ABOUT YOUR BUILDING PROGRAM

..... Cut Here and Mail to
Church Management, Inc. 1900 Euclid Avenue Cleveland 15, Ohio

We will pay one year's subscription (value \$3.50) to go to the chairman of your building committee if you will give us information about your building program in the spaces provided at the right. Your chairman will not only receive the magazine, but literature valuable in planning will be sent from several sources.

Church Management

Name of Church _____
Chairman of Building Committee _____
Address _____
Architect _____
Address _____
Planning to Build: () Entire New Church; () Worship Unit Only;
() Educational Unit; () Parish House; () Ground Broken?
Yes () No ()
Approximate Cost \$ _____
Signed _____

In the March PULPIT DIGEST

*The professional journal of
the Protestant ministry*

- Religion in the White House by Samuel McCrea Cavert
 - "Ben-Hur, a Tale of Christ" by Alexander B. Ferguson
 - Lenten sermons by Harold Blake Walser, David A. MacLennan, and others
 - Condensation of "On the Way" by Olive Wyon
 - . . . plus other sermons, outlines, and features of practical usefulness
- Subscriptions accepted from ministers and seminary students ONLY.
ONE YEAR, \$6.00—THREE YEARS, \$13.00

PULPIT DIGEST

Great Neck, New York



Seen

LITHOPHANE?

Here are realistic church window stained-glass simulacra. Any novice can apply it to your smooth glass. Inexpensive and lastingly beautiful.

STAINED, GOLD, CEMENT, ART-GLASS windows of exquisite beauty. Learn the important benefits the gifted artisans from our sources abroad can bring to you. Write to-day.

Send for FREE Samples,
Catalog, Etc. DEP'T. CM-3

I VAL CO., 5206 Tilden Ave.,
B'klyn 3, N. Y.

DISINTEGRATION OR INTEGRATION?

(continued from page 22)

who care and who want to surround new people with a sense of belonging.

Therefore an ideal neighborhood group organization should have the following:

1. A pastor who believes in putting his members to work.
2. A highly motivated group of people who believe in the fellowship of Christians.
3. An organization so decentralized that no one person or couple is overburdened with responsibility.
4. A telephoning system that can communicate within one working day with every family unit in the congregation and report results to the church office.
5. A follow-through plan that will get basic information of all kinds to the church office efficiently.
6. A spirit of joy in doing with-in one's skills and abilities.
7. A chain of service that does not break at any level.

One final word should be added. What about the neighborhood group worker or visitor? What kind of person is he? What does he do? How long does he serve?

These questions can best be answered by quoting in part from a prepared statement used in recruiting workers in one congregation.

To qualify, a member or team (husband and wife) should have a personal and family faith, be regular in church

attendance, practice the habit of daily devotion, have a definite commitment in stewardship and service, have genuine concern for persons and their welfare, and be sincerely loyal to the church.

He should be willing to call on regular members with at least two visits per year, make occasional phone calls for special purposes, call on prospective members located in his assigned zone, call on new members in his section, and be a trouble-shooter in any church emergency involving the members under his care.

He should meticulously report serious illness or hospitalization of members, special family needs, changes of address, and any changes in church interest, particularly misunderstandings. He should be an interpreter!

He will be expected to have seven or possibly a few more family units under his direction. He will continue as an active worker as long as he is interested.

The problem of integrating a large congregation is not a simple one. The forces of disintegration creep like cancer into the church as well as into society as a whole. In this need for winning every new generation for Christ we must be ever watchful that the forces of integration are being used, even though we may be only partially successful in our accomplishments.

Wherever there are people, there should be the church of Christ—from the center of the teeming city to the outermost villages of the world. To achieve the former is a major challenge to the Protestant church.

(end)

Manufacturers of

Church Bronze

- PEW PLATES
- CROSSES
- HONOR ROLLS
- MEMORIALS
- SCULPTURED BAS-RELIEFS
- PLAQUES
- TABLETS
- NAME-PLATES
- LETTERS
- BULLETIN BOARDS

Write us for full details
Architectural Bronze & Aluminum Corp.
General Office and Factory
3638 W. Oakton St., Skokie, Ill.

"Sketches Submitted Immediately
for Approval"

"A Wonderful Book!"

Says leading musical authority and adds, "Worship and Service Hymnal includes those hymns which all of us desire our congregations to know."

SEND FOR FREE SAMPLE

A MASTER hymnal at last has emerged from long and fruitful experience and matchless copyright material. Worship and Service Hymnal is new, unique, amazing. NOW in one book the BEST of traditional hymnody and glorious gospel songs.

None Can Compare with It

Don't miss this opportunity to examine Worship and Service Hymnal personally. 543 musical numbers, 45 choir selections, 73 Scripture readings, and two beautiful waterproof binding colors: Cathedral Red or Chapel Green. Low price will surprise you.

MAIL COUPON TODAY

Please send FREE Sample of
WORSHIP and SERVICE HYMNAL

Name _____ (Please Print)

Address _____

City _____ Zone _____ State _____

Church and Denom. _____

I am ☐ Pastor, or _____

HOPE PUBLISHING CO.
5709-BD West Lake St. • Chicago 44, Ill.

Advertisers' Index

101	Abingdon Press Books	56, 61	134	Harper & Brothers Books	64	167	Pulpit Digest Magazine	75
102	Allen Organ Company Electronic Organs	5	135	Hartley Religious Vestments Choir & Pulpit Robes	52	168	Raton Manufacturing Corp. Church Furniture	71
103	Allied Radio Corporation Sound Systems	69	136	Hillgreen, Lane & Company Pipe Organs	70	169	Rauland-Borg Corporation Sound Systems	54
104	American City Bureau Fund Raising	9	137	Hope Publishing Company Hymnals	75	170	Redington, J. P. & Co. Church Furniture	53
105	Architectural Bronze & Aluminum Corp. Church Bronze	75	138	International Bronze Tablet Co., Inc. Bronze Tablets	52	171	Redington, J. P. & Co. Folding Chairs & Tables	32
106	Ashtabula Sign Company Bulletin Boards	73	139	Iron Fireman Manufacturing Company Selectemp Heating	19	172	Redington, J. P. & Co. Pew Cushions	50
107	Augustana Book Concern Books	61	140	I-Val-Co. Simulated Stained Glass	75	173	Revell, Fleming H., Company Books	64
108	Austin Organs, Inc. Pipe Organs	73	141	Judson Press VBS Material	63	174	Revell, Fleming H., Company Revell-Ware	6
109	Bentley & Simon, Inc. Choir & Pulpit Robes	66	142	Krueger Metal Products Folding Chairs	56	175	Sams, L. L. & Sons Church Furniture	39
110	Bernard-Smithline Company Pew Cushions	66	143	Leird Manufacturing Company Church Furniture	55	176	Sangamon Mills Money-Raising Plan	73
111	Bradley Washfountain Company Showers, Washfountains	23	144	McFadden Lighting Company Church Lighting	66	177	Sauder Manufacturing Co. Church Furniture	58
112	Camden Artcraft Company Room Division Drapes	66	145	Mass-Rowe Carillons Carillons	25	178	Schulmerich Carillons, Inc. Carillons	37
113	Carriker Church Furniture Co. Church Furniture	61	146	Manning, R. A., Company Church Lighting	51	179	Simonix Company Floor Maintenance Materials	13
114	Cathedral Craftsmen Church Furniture	54	147	Massey Seating Company Pew Cushions	67	180	Southern Desk Co. Church Furniture	Fourth Cover
115	City Glass Specialty, Inc. Stained Glass	61	148	Michigan Church Supply Co. Church Furnishings	66	181	Spalding Publishers Calendars	39
116	Clarín Manufacturing Company Folding Chairs	17	149	Midwest Folding Products Chair & Table Caddies	66	182	Spalding Publishers Money-Raising Plan	69
117	Clark, W. L., Company, Inc. Bulletin Boards	69	150	Ministers Life & Casualty Union Insurance	34	183	Standard Publishing VBS Material	67
118	Clarke Floor Machine Company Floor Machines	40, 41	151	Mitchell Manufacturing Co. Folding Tables	58	184	Syrall Manufacturing Co. Gas-Fired Incinerator	39
119	Cotrell & Leonard, Inc. Choir & Pulpit Robes	73	152	Monroe Company Folding Tables & Chairs	35	185	Taylor, Marvin A. Insurance Counsellor	33
120	Creative Promotional Service Promotional Materials	58	153	Moore, E. R., Company Choir & Pulpit Robes	68	186	Timber Structures, Inc. Laminated Arches	Second Cover
121	Crowell, Thomas Y., Company Books	62	154	Multi-Clean Products, Inc. Floor Machines	27	187	Turney Wood Products Church Furniture	24
122	Cuthbertson, J. Theodore, Inc. Choir & Pulpit Robes	57	155	NL Corporation Church Lighting	54	188	U. S. Bronze Sign Company Bronze & Aluminum Plaques	64
123	Davenport, A. C. & Son, Inc. Bulletin Boards	57	156	National Church Goods Supply Co. Paraments & Vestments	48	189	Upper Room Devotional Manual	69
124	Desgan, J. C., Inc. Carillons	55	157	National Church Furniture Co. Church Furniture	36	190	Upper Room Book	71
125	DeJur-Amsco Corporation Dictating Machines	11	158	National Religious Press Parish Papers	31	191	van Bergen Bellfoundries Bells, Carillons	58
126	Dettra Flag Company U. S. & Christian Flags	45	159	Niessen Company Palm Leaves	68	192	Verdin, I. T., Company Automatic Bellingers	67
127	Dolge, C. B., Company Floor Maintenance Materials	36	160	Nelson, Thomas & Sons Books & Bibles	59	193	Vogel-Peterson Company Coat & Hat Racks	29
128	Ellsworth Church Furniture Co. Church Furniture	56	161	Ossit Church Furniture Co. Church Furniture	47	194	Ward, C. E., Company Choir & Pulpit Robes	73
129	Endicott Church Furniture Church Furniture	49	162	Payne, Studios of George L. Altar Appointments	56	195	Wenger Music Equipment Co. Chorus Risers	73
130	Fritsen Brothers Bells & Carillons	32	163	Peterson, Thomas A., Company Choir & Pulpit Robes	68	196	Westminster Press VBS Material	65
131	Geissler, R., Inc. Church Furnishings	52	164	Philadelphia Carpet Company Carpeting	35	197	Westminster Press Books	62
132	Gestetner Duplicator Corporation Duplicating Machines & Electronic Stencil Cutters	8	165	Pike Stained Glass Studios Stained Glass	71	198	Whittemore Associates, Inc. Church Furniture & Furnishings	73
133	Graflex, Inc. Filmstrip Projectors & Tape Recorders	Third Cover	166	Presbyterian Ministers' Fund Insurance	53	199	Winterich's Church Furniture & Furnishings Stained Glass	51
					200	Wood-Crafts Company Church Furniture		50

NEW FROM GRAFLEX®



GRAFLEX

Classic

**A-V TAPE
RECORDER**

ONLY tape recorder made expressly for AUDIO-VISUAL programs

Dependable and durable, the Graflex Classic is designed specifically for instructional purposes . . . built to stand the wear and tear of the hardest usage. Weighs only 25 lbs. Push-button operation. Exclusive built-in tape splicer. Two speakers plus high frequency extender for true high fidelity reproduction. Sturdy carrying case with tape storage compartment. Latest safety wiring. Transformer powered amplifier. UL and CSA approved. Complete with tape, reel and high quality microphone . . . \$244.50



Instructor^{*} 150 only \$39.95

**Filmstrip projector with exclusive
PUSH-BUTTON film advance**

Now, no church or church school needs to be without filmstrip projectors. High in quality and low in cost, the Instructor 150 35mm filmstrip projector is designed particularly for small audiences—for small group or individual instruction—and filmstrip previewing. Exclusive push-button film advance mechanism is the simplest ever devised—anyone can operate it. Latest design 150-watt lamp has a reflector built in to give high screen illumination; assures permanent optical alignment. Exclusive lamp ejector makes lamp replacement quick and easy. Three inch f/3.5 lens focuses from 19 inches. Rear elevation adjustment centers image on screen. Lightweight, easy to carry.


Graflex also manufactures famous School Master filmstrip and 2 x 2 slide projectors for large group use. Available in manual or remote control models, 500 or 750 watts from \$84.50.

For additional information on the equipment shown, see your Graflex A-V dealer. Or, write Dept. CM-30, Graflex, Inc., Rochester 3, N. Y. A subsidiary of General Precision Equipment Corp.

GRAFLEX®	A
	GENERAL PRECISION COMPANY

^{*}Trade Mark

Prices are subject to change without notice.



Editorial Dept.
University Microfilms, Inc.
313 N. First St.
Ann Arbor, Mich.

*Lutheran Church of the Ascension, Atlanta, Georgia
Architect: Charles Edward Stadel Associates, Park Ridge, Illinois*

Superior Seating Completes Architectural Objective

Even as the space of a room acquires meaning from its furniture, your House of Worship reaches its fullest beauty when its seating is in place. Your choice may contribute to the noble design of your architect, as in Atlanta's Lutheran Church of the Ascension. Here Architect Charles Edward Stadel has used pews of beautifully simple design to dramatize his contemporary church.

A heritage of craftsmanship, older than a half-century, is evident in furniture manufactured by Southern Desk Company. We manufacture painstakingly to the specifications of your architect . . . or originate designs directly for your building committee. Write for complete information.



**Southern
Desk
Company**

Hickory, North Carolina

